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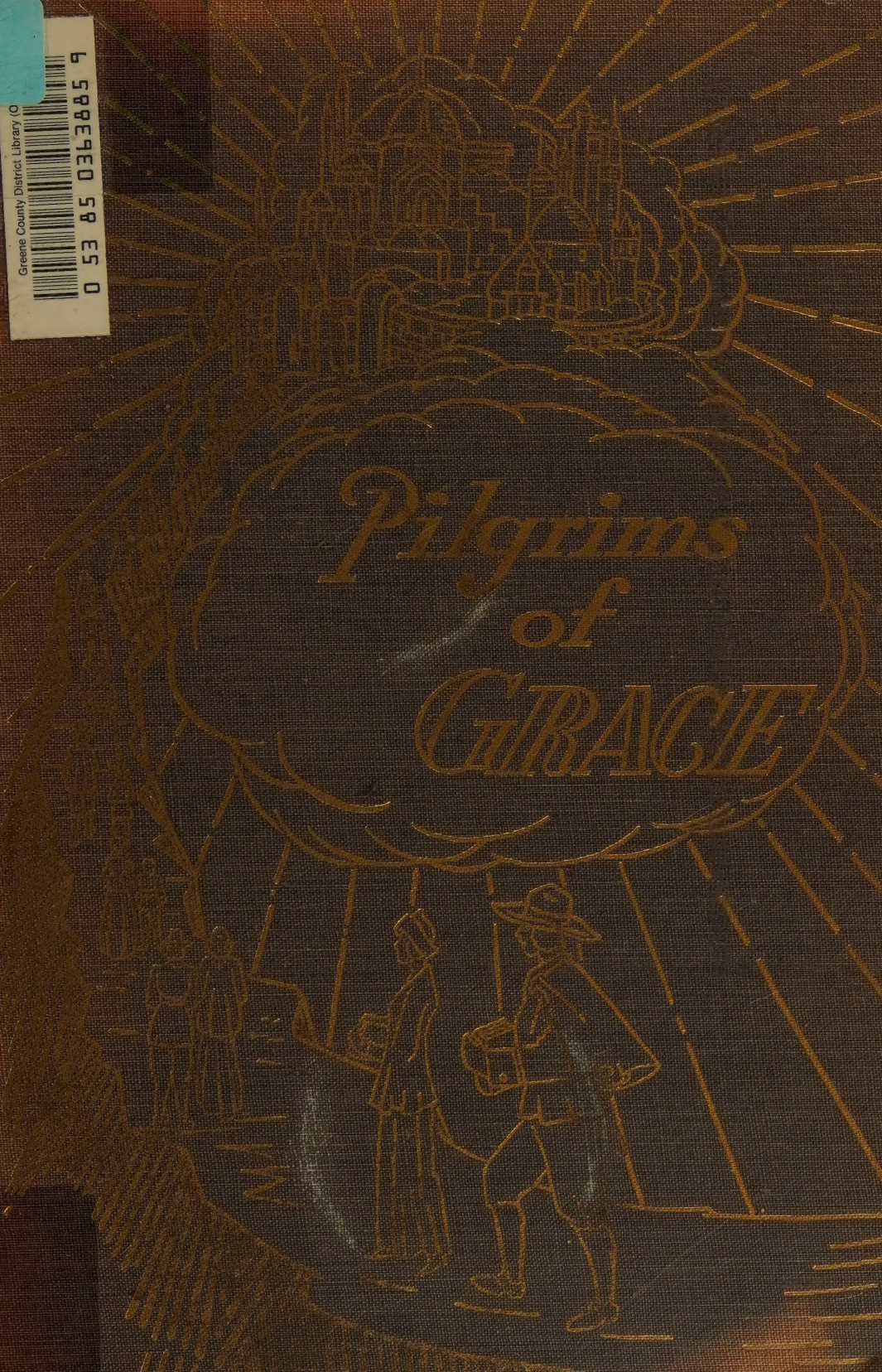

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Pilgrims of Grace,

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Pilgrims of Grace

Pilgrims of Grace

PART I

By

L. G. BATTELLE

1796 — 1867

Greene County Room

Printed for the Editor By
Methodist Publishing House, Nashville, Tennessee

I'm a Pilgrim

I'm a pilgrim, and I'm a stranger:
I can tarry, I can tarry but a night.
Do not detain me, for I am going
To where the streamlets are ever flowing.

Of that country to which I'm going,
My Redeemer, my Redeemer is the light:
There is no sorrow, nor any sighing,
Nor any sin there, nor any dying.

There the sunbeams are ever shining,
And I'm longing, I am longing for the sight:
Within a country, unknown and dreary,
I have been wand'ring, forlorn and weary.

Chorus. I'm a pilgrim, and I'm a stranger:
I can tarry, I can tarry but a night.

Old Song

C.1

To

THE MEMORY of those Saints and Pilgrims who met and worshipped in Hamer's and other log cabins, in Old Wesley Chapel, in the "down-town" church at Fourth and Ludlow Streets, and in the new Dayton View Church at Salem and Harvard, who have completed their earthly pilgrimage, including

Annie Sellars Battelle, loving Sunday School teacher and church worker, radiant personality, a friend to everybody, with whom I trudged along the Pilgrim Way for fifty-three years, and who crossed the river January 17, 1940,

This book is affectionately dedicated.

Foreword

SEVERAL YEARS AGO, the writer was appointed Historian of Grace Church. At that time he considered the "duties to be purely nominal," and accepted the assignment with alacrity. Events, however, have proved this surmise to be wrong. The duty of an historian, he was told, was to record history, and to get it into a form that future generations could read. Grace Church needed a record, and his was the task of getting it on paper. He, therefore, set to work, and this volume is the result.

It became evident, soon after beginning the history, that a title was necessary. The name "Saints of Grace" seemed a very good one, but in the space of one hundred and fifty years covered by the book, so few "saints" came to light that the title name had to be abandoned. This, of course, does not infer that a great many Methodist saints did not live during that period, but seldom do "saints" get publicized. In fact, in her delightful book, "Some Saints and Prophets of Dayton" Mrs. Charlotte Reeve Conover could name but twenty-three "saints and prophets,"* and of this number only

* Presbyterian—10: Dr. T. E. Thomas, Robert Steele, Maria Boyd, Valentine Winters, Mary Ann Killworth, David A. Sinclair, Mary Belle Eaker, Mrs. John C. Lowe, Louis B. Gunckel, Howard Pease.

Baptist—2: E. E. Barney, Mrs. Harriet Stevens.

Lutheran—1: Frederick Gebhart.

Episcopal—2: Mrs. Jefferson Patterson, Captain Charles B. Stivers. United Brethren—1: David L. Rike.

Methodist—3: Thomas Morrison, Dr. W. W. Burns, A.M.E., Paul Lawrence Dunbar, A.M.E. (At the age of 13, shortly before he joined the church, Dunbar had composed and read to the Easter Congregation of the church a poem entitled "An Easter Code.")

Unable to learn church affiliation—2: Mrs. Sarah Davis, Howard Peirce. (Mr. Peirce was the organist at Grace Methodist Church for many years and at the time of his death in 1900.)

three were Methodists. It is suggested, though, that Mrs. Conover was an Episcopalian, and was not thoroughly familiar with the true saintliness of Methodists! The title eventually adopted was "Pilgrims of Grace" one which should include all Christians, past and present.

Just prior to the flood of 1913, the late William Marchant and the writer were appointed to give an historical sketch of the church to be used on a special occasion. A number of slides were prepared and thrown upon the screen. After the entertainment they were stored in the vault in the office of the church at Fourth and Ludlow. The summer following the flood, when workmen were cleaning out the debris of the old vault, these pieces of old glass were about to be swept out. By good fortune someone rescued them. Quite a few of the pictures, including the deed from Mr. Cooper, the Subscription List to the First Church Building, class meeting ticket, and the Dedicatory Program of 1870, are used in this book.

May this book be the starting point for a continuing history of Grace Church by future historians, appointed to carry on.

The writer also hopes that from this book, with its information about a great church and its people, the reader may gain inspiration and enthusiasm, as he did in compiling the material.

L. G. Battelle

December, 1948

Acknowledgments

CREDIT FOR many of the incidents relating to the downtown church is due to Mr. Charles F. Sullivan, who is now bedfast at the age of 83. He is the son of Stith Sullivan, treasurer and leading character of the church during those years.

To Mrs. H. E. Legler, who has contributed interesting incidents, to Mrs. H. E. Palmer, Mrs. C. E. Bice, Mrs. C. E. Robertson, Mrs. C. N. Chrisman, Rev. Robert Burch Foster, Miss Sarah Smith, Mr. I. J. Miller.

To Mrs. Karl K. Lorenz and Mrs. J. J. Nance who supervised the manuscript editorially.

Credit should also be given to the Publishing Committee appointed by the Official Board consisting of Karl K. Lorenz, L. H. Forster, Mrs. W. R. Warner and Mrs. Ernest Dickey. Mr. Forster supervised the art work and "layout" which was no small job. Mrs. Dickey collected the photographs of deceased members and arranged with the various officers for the taking of thirty-five church groups.

Special mention should be made of the work of H. Balentine Reed, official photographer, who by patience and "smile everybody" tactics, produced excellent results from wriggling kids and (sometimes) restless adults.

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PART ONE (1796-1867)

Relating to

THE MIAMI Slaughter House in 1796—Early pioneers—Judge Symmes—Syndicate formed to purchase land—Survey of Dayton—River party and overland party—First settlers—Catherine (Van Cleve) Thompson—Benjamin Van Cleve—William Hamer—Description of early cabins—Itinerant Methodist preachers—First preaching in Dayton—Panic of 1799—D. C. Cooper—Layout of Dayton—Revised town plat—Cooper's public spirit—His gifts to the churches—First Presbyterian Church—Burial grounds—Methodist camp meetings—Second Burial ground—First drugstore—First ferries—First library—Original courthouse—Boys' Academy—Early Methodists—First Methodist church built 1811—Subscription list—First Official Board—Church incorporated—Dayton Female and Charitable Society—The Moral Society—First market—First Methodist Sunday School—First Presbyterian Sunday School—Lancastrian School—Montgomery County Bible Society—Temperance—Early class meeting—Church trials—Thomas Morrison—Daniel Stutsman—Dogs in church—Canal boats arrive—Second Methodist church erected 1830—Dayton made a circuit—Preachers prior to 1829—Celibacy required—John Collins—Railroad train in church—School parade—Living costs—Cooper Female Seminary—Wesley Chapel built 1848—U. B. publishing comes to Dayton 1853—Civil War—Ministers in Wesley Chapel: Inskeep, Fee, Marley, Ferguson, Lowry, Hypes—Wesley Chapel sold—Statistics 1833-1867.

Pilgrims of Grace

AS we look at the beautiful streets, business blocks, bridges and fine residences of Dayton today, we can hardly realize that 150 years ago this was a howling wilderness inhabited by Indians. Here there were Shawnees, Wyandottes, Delawares, and Miamis (the latter predominant) fighting, hunting and fishing. The Valley was called the "Miami Slaughterhouse." Isn't it strange that Indians fought one another until the Whites came along and then they turned to scalping the Whites? Must human beings always fight?

Small rivers meet here to make one of navigable size. The Stillwater, originating in Darke County, flows south through the towns of Covington, Pleasant Hill, West Milton and Englewood. The Miami, from the north, flows through Sidney, Piqua, Troy and the Taylorsville Dam. The Mad River comes from the east through Springfield and is now controlled by the Huffman Dam. All join to make the "Great Miami" at Dayton and traverse their way through Hamilton on down to join the "Beautiful Ohio" at Cincinnati, later to flow into the Mississippi and on to the Gulf and the Ocean. What tales of adventure and romance cluster around these rivers!

Tecumseh.

Back in those days few white men traversed the Miami Valley. While the soil was rich and there was plenty of game, there were also plenty of Indians. That meant danger and possible capture and death. So why take a chance?

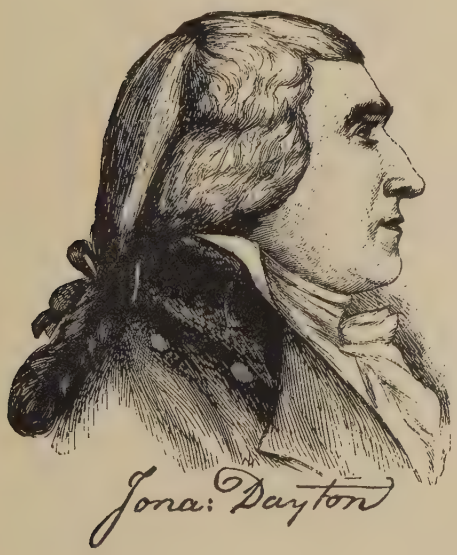
Immediately after the Revolutionary War, hardy pioneer spirits determined to conquer this promising wilderness. George Rogers Clark of Kentucky was on the warpath to punish the Indians who were making raids into that territory, scalping the whites, stealing their cattle and making life hazardous for the scattered settlers.

One of the first white men to see the future possibilities of a settlement at the fork of the three rivers was Benjamin Stites of New Jersey. Stites was in one of these raids against the Indians. While the rest of the company was on the lookout for revenge and conquest, Stites had qualities of imagination and an eye for beauty. He looked over the beautiful landscape and fertile valley, including the rivers. He was enraptured. Later, he reported his findings to Judge John Cleve Symmes, a prominent lawyer of New Jersey, who became interested in acquiring this beautiful land.

In 1786 the Ohio Land Company was formed in the east to purchase land from the Government, wrest it from the Indians and develop it for future homesteads. Judge Symmes undertook a purchase on a grand scale. He petitioned the United States Government for a grant of one million acres of land at a price of 66 2/3 cents per acre. Even at this low

figure we can see that this was quite a financial undertaking, involving $666,000. Cash money was a rarity. As time passed on the obligation could not be met. He was granted "patents" for all land for which he had paid, 248,500 acres, and the balance of the claim reverted to the government.

On August 20, 1795, a party of four men formed a syndicate and purchased land from Symmes. They were General Jonathan Dayton of New Jersey, General Arthur St. Clair, Governor of the Northwest Territory, General James Wilkinson of Wayne's Army and Colonel Israel Ludlow of New Jersey. These men agreed to pay Symmes 83 cents per acre and to make a settlement at the mouth of Mad River. About 60,000 acres became the property of the syndicate. They employed Daniel C. Cooper as agent.



On November 4, 1795, Colonel Ludlow, accompanied by a surveying party, laid out the town, named it Dayton in honor of Jonathan Dayton and called three of the principal streets St. Clair, Wilkinson and Ludlow. The main part of the town was divided into 280 lots: 100 feet front by 200 feet deep.

Cincinnati had been settled in 1788. Seven years later it consisted of only a few log cabins scattered along the river. In the winter of 1795-96 the promoters of Dayton got busy and made tempting offers to the inhabitants of Cincinnati. They pictured Dayton, only fifty miles away, with beautiful sites, rich soil, fine layout of streets, etc., etc.! The price? To each settler a gift of an inlot in the town for his residence and ten acres outside for cultivation, and the privilege of purchasing 160 acres additional for $1.13 per acre. Of course, he must build a cabin. What a bargain! Think of acquiring a lot in Dayton and 10 acres outside the town for nothing!

Forty-six people took advantage of this offer and determined the choice of lots by lottery. By spring all but nineteen had backed out. Including wives and children, thirty-six souls in March, 1796, were ready to make the great adventure.

The thirty-six people were divided into three parties. One was to pole up the Miami River by boat and the other two were to go in covered wagons. The road from Cincinnati through the forest to Hamilton was at least passable, but from the latter place to Dayton the blazed trees, made by D. C. Cooper, the surveyor, were the only guides.

We cannot say exactly how long it took those coming by covered wagons to reach Dayton, but the records say "more than ten days." The first land party was led by William Hamer, a Methodist class leader to whom we shall refer later.

The other land group included George Newcom and William Van Cleve, historically famous in Dayton's earliest history. They trudged along with women and children, their household goods packed in wagons, cows, dogs, and other animals trailing along, shooting game for subsistence and ever watchful for unfriendly Indians.

The third party had the most novel experience. They built a pirogue, a covered boat propelled by hand, and literally "poled" themselves from Cincinnati to Dayton. Remember the trip was upstream. It had never been charted for depth or snags or hidden obstacles dangerous to navigation. The women and children got to see all the interesting things along the river by day (watching out for Indians of course) but at night they tied up the pirogue, built a fire and had a good hot dinner of turkey, geese and fish. The river was full of fish!

Finally they approached the site of Dayton, pulling around the curve of the river past where the National Cash Register recreational grounds are now located, past what is now the Washington Street, Fifth Street, Third Street, Wolf Creek and Dayton View Bridges and landed at the head of St. Clair Street, where historic Newcom Tavern now stands.

In that boat was Mrs. Catherine Thompson, an energetic soul and later a zealous Methodist, who history tells us was the first to jump out of the boat onto dry land. Then and there Methodism began in Dayton!

Benjamin Van Cleve, Diarist and Historian, Librarian, first Teacher, first Postmaster, member First Legislature.

A word should be said here about Mrs. Thompson who was the first female resident of Dayton. She was formerly Mrs. Catherine Van Cleve, mother of Benjamin and William Van Cleve, and eleven other children. Her first husband, John Van Cleve, was killed by the Indians in 1791 in Cincinnati. Her second husband, Samuel Thompson, was drowned in Mad River. She had at the time of her death 87 grandchildren and "her great grandchildren numbered upwards of 90." Her obituary notice printed some

DIED,

In this place, on Sunday last, at the age of 82 years, Mrs. CATHARINE THOMPSON, formerly Mrs. Catharine Van Cleve, mother of the late Benjamin and William Van Cleve. She was the first female resident of this town and county, to which place she came on the 1st of April, 1796. She was also, one of the earliest inhabitants of Cincinnati, having come to that place before its name was changed from Losantiville, when two small hewed-log houses and a few log cabins consituted the whole town. Her first husband, John Van Cleve, to whom she was was married by the Rev. William Tennant, of Mohmouth county, N. J. was killed by the Indians, on the first day of June 1791, within the present corporate limits of Cincinnati. Her second husband, Samuel Thompson, was drowned in Mad River near this place, about twenty years since. She was the mother of thirteen children and her grand children have numbered eighty-seven, and her great grand children upwards of ninety. She was a worthy member of the Methodist church for the last twenty years of her life and died in Christian resignation.

Dayton, August 8, 1837.

years later in the Dayton paper concludes with "she died in Christian resignation." With that glorious record of pioneering, family raising and religious zeal, we think she would!

We will always be proud of Mrs. Thompson, our first "leading lady" of Dayton Methodism.

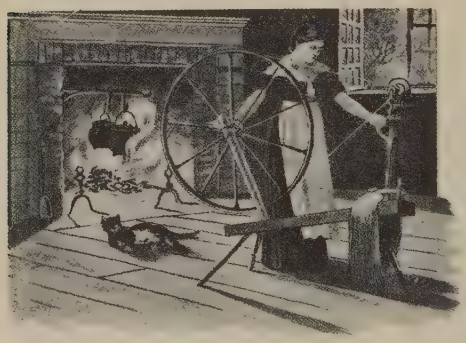
We must digress here to make reference to Mrs. Thompson's son by her first husband, Benjamin Van Cleve. Probably the second person to set foot on Dayton shores, he became the most noted of the first Dayton settlers. He was a boy of ten when his father drove the family wagon over the mountains from the east. At 18, looking from the door of their log cabin in Cincinnati, he saw an Indian kill and scalp his father who was ploughing in the field. He was 23 when the pirogue landed at the foot of St. Clair street. He took his father's place in those difficult but exciting days, cutting down trees, building the family shelter, hunting and fishing for their subsistence and schooling himself even in the classics, for there were no schools in those days. He taught the first school in Dayton in a block house located on the former site

of the Soldiers Monument at Main Street and Monument Avenue. He wrote: "On the first of September, I commenced teaching a small school. I had reserved time to gather my corn, and kept school until the last of October." Books were difficult to procure, so he taught the alphabet and spelling from charts prepared by himself.

Another prominent settler was William Hamer,* to whom

* William Hamer was the great great grandfather of Helen Gahagan Douglas, actress and movie star, Democratic Congresswoman from California and glamour girl at the 1948 Democratic National Convention.

we referred earlier. He was also a stanch Methodist and we find that in his log cabin the first religious services in Dayton were held. He located three miles from Dayton on the Mad River. He was the leader of the first Methodist class of eight members. Hamer was born in Maryland about the year 1750. He moved west with his wife and children in 1792, coming down the Ohio River in a flatboat built by himself and his son, Solomon. At Cincinnati they used the boat lumber to build a cabin for the family to live in. Since he was a local Methodist preacher, the Dayton project appealed to him for he thought there would be a liberal donation of land for religious purposes. In this he was mistaken for subsequently he had to pay $2.00 per acre the same as the rest of the settlers. He built his cabin at the top of the hill east of Dayton, where the Big Four Railroad crosses the Springfield Pike, and in his cabin the first religious services were held in Dayton.



Hamer's cabin is described as being "comfortable." He cultivated a small patch of corn and garden truck. Windows in those days were made by cutting out about three feet of the logs, putting in a few upright pieces, and pasting in them, instead of glass, pieces of paper greased with bear oil. The cabin included a bed built in the corner, a table, three-legged stools, a spinning wheel, and a cradle. The cooking utensils were scanty; wooden plates and bowls were used, spoons were made of horn, but every-

thing was kept scrupulously clean. Hamer met with an accident on the way to Cincinnati in 1827 and died shortly afterwards. It is recorded of Brother Hamer that "his voice in family prayer could be heard a great distance." In this cabin was born the first white boy of the settlement, December 9, 1796, and in honor thereof he was named Dayton Hamer.

The first preaching in Dayton was by a Methodist presiding elder from Kentucky named John Kobler, a Virginian sent out by Bishop Asbury in 1798 to organize Miami Circuit. He came up the Miami River from Cincinnati and in his diary relates, "While on the way I kneeled in the bushes and wrestled with God for this vast stretch of ground to be given for Methodism."

Again he writes: "Lords Day, August 12, 1798. Preached in Dayton, a little village by that name on the bank of the Big Miami River and just below its junction with Mad River. Here are a few log houses and eight or ten families residing." On this same day he organized a class of eight members and appointed William Hamer as class leader. From this time until 1812 this class met and held prayer meetings at the private homes of William Hamer, William Cottingham, Thomas Cottom and Aaron Baker and preaching was held in the same places. On January 1, 1799, Kobler wrote: "Preached in Dayton to a mixed company of traders from Detroit. Some Indians, French and English. I lifted up my voice like a trumpet and cried loud and spared not. Laid before them the corruption of their wicked hearts and the fearful consequences of a life of sin in such pressing terms that many of them looked wild and stood aghast, as if they would take to their heels."

Those early Methodist preachers! Religious zeal and courage were embodied in them. They often traveled in bands of two, with shooting arms and food, hoping to find shelter at night in a friendly cabin. Hospitality was considered a Christian virtue. If housing was not available, however, they camped in the woods and took turns keeping watch. As to their salary, by the law of the church a single man was to receive $100.00 per annum and a married man $200.00. In most cases, however, these munificent salaries were not paid. Reverend Henry B. Bascom (who later became Bishop) traveled his first year 5,000 miles on horseback, preached 400 times and received $12.10. Bishop Asbury's salary was $64.00 for the year.

Bancroft, the famous historian, says "these ministers stood in mountain forests of the Alleghenies and in the plains beyond them, ready to kindle in the immigrants' hearts who might come that way, without hymn or Bible, their own vivid sense of religion." They had no study. They seized a book wherever it might be found and read as best they could. Much of the reading was on horseback, and at night they sat with their backs to the fire on the hearth. A stand with a good lamp or

candle was an unusual luxury. In their work they knew neither rich nor poor. They sought the people, the *souls* of the people and this seed sowing yielded an abundant harvest. Among the ministers were Elisha W. Bowman, John Sale, John Meck, Benjamin Lakin, John Collins, William Young, Moses Crum and William McKendree, afterwards elected Bishop.

In 1799 panic came to Dayton. Judge Symmes failed to meet his obligation to the government and his title to property became clouded. Indians still made trouble. Bears infested the pig pens. Everybody had the ague (chills and fever) and people were alarmed over the prospects of losing their lands. Some moved away. City lots were not considered as valuable as outside lands, having no timber on them and being covered with hazel thickets. Some of these lots sold for as low as fourteen cents.

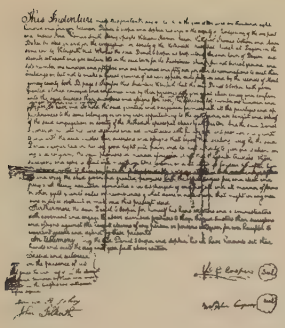
NEWCOM'S TAVERN IN 1799.

Because of these distressing circumstances, particularly the probability that titles to their land were worthless, several of the men including William Hamer, our Methodist class leader, petitioned Congress for relief. On March 2, 1799, that body passed a law giving any person having a written contract with Judge Symmes the privilege of purchasing from the United States Government land at $2.00 per acre, payable in three annual installments. Not many took advantage of this offer. Colonel Ludlow said they could not afford to pay $2.00 per acre! D. C. Cooper of Dayton, who had been with the project from the beginning and had surveyed the town, apparently thought otherwise and purchased these land rights as they were offered. By this procedure, Cooper became practically the proprietor of the entire town. He was almost alone in his optimism, however, for at the close of 1802-3 but five families remained in Dayton.

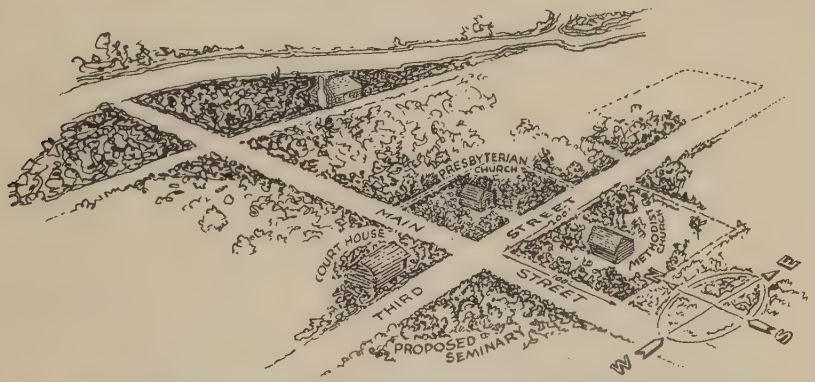
Later in 1804 D. C. Cooper built on the southwest corner of Ludlow and First Streets his "elegant mansion of hewn logs, lined inside with cherry boards instead of plastering." Unfortunately for Methodism, D. C. Cooper was not a Methodist (he was a Presbyterian) but no history of Dayton could be written without an appreciation of the man and what he did for Dayton.

Daniel C. Cooper, engineer who laid out the streets of Dayton and contributed much ground for public uses.

He was the son of a wealthy farmer who owned Long Hill, Morris County, New Jersey, where Cooper was born November 20, 1773. He married a young widow of Marietta, a beautiful woman whose maiden name was Sophia Greene.



D. C. Cooper began the development of Dayton in 1804. He revised the town plat and secured for the citizens a title from the government for the ground they had purchased. Heretofore they had nothing but a receipt from Symmes. He was a member of the Town Council and president thereof in 1810-12. In 1817 he was elected to the State Legislature. He was public spirited and liberal, donating ground for public purposes including the property which we now call "Library Park" and the four corners of Third and Main Streets. The southeast corner where the American Building now stands, he gave to the Methodists.



The northeast corner where the Callahan Building is, he donated to the Presbyterians. The northwest corner was set aside for the Courthouse and the southwest corner now occupied by Mayor's Jewelry Store, for a proposed seminary. All of these pieces of property were ample, the Methodist for instance being 100 feet on Main Street and 200 feet on East Third Street. He realized that the future of the town depended on the mental, moral and religious development of

the inhabitants. He was a trustee of the First Presbyterian Church and contributed largely to that religious organization.

From the earliest days of Dayton until his death at the age of forty-four, D. C. Cooper's history was one of extraordinary civic and religious service to his community. Even his death in 1818 was characteristic of the man. In that year the Presbyterians erected their second church, a brick building at the corner of Second and Ludlow Streets where the Central Reformed Church now stands. When the first bell for the church arrived in Dayton and was unloaded from the wagon at the store on the southeast corner of Main and Second Streets, Cooper loaded it on a wheelbarrow and wheeled it to the church. The exertion was too much for him. He ruptured a blood vessel and died July 13, 1818. Cooper Park was named for him by City Council about 1894 and should be so called instead of "Library Park," as it is usually designated. It is regrettable that Dayton cannot honor D. C. Cooper's descendants, for his only son, after graduating from Princeton and marrying shortly thereafter, died a little later without issue.

The First Presbyterian Church was built on the northeast corner of Third and Main Streets in 1800 on the lot given by Cooper. The building faced south and was obscured from view on Main Street by hazel bushes and small trees. This was the first meetinghouse erected in Dayton. It was 18x20 feet, 7 logs high, 2 feet from the ground, with no windows, no way of heating the room and slabs from sawed logs for seats. The burying ground was between the meetinghouse and Third

Street. It was decided after 1805 that no more burials should be made there. After five years the building was sold for $22.00 and the original Courthouse was used for their services.

While the Presbyterians built the first church in Dayton the Methodists had no church building until 1811. However, they conducted camp meeting at the foot of Ludlow Street during the first few years, and later their camp meetings were held north of Mad River.

We presume but few of the present generation ever attended a Methodist Camp Meeting, and many might be interested in a narrator's description of a meeting written 100 years ago:

"The distance we had to travel was about thirty miles. It cost something then to enjoy the means of grace; not too much, however, for their value. A large number of people had collected already upon the ground, and had pitched their neat, white canvas tents. The preachers' stand was filled with ministers, the most of whose faces were familiar to me.

"I had taken a position in front of the speaker so that I might have a full and uninterrupted view of his person. Never was I so entertained. I could see nothing but the speaker; I could hear nothing but his voice. While I listened I was unconsciously drawn, as if by some magic spell, toward the preacher; and when he closed, to my astonishment I found myself within a few feet of him. All around me was the most intense excitement—loud shouts of glory and cries for mercy—yet I knew it not, I heard it not, till the preacher ceased, and the charm was broken. O, it was a heavenly time! and it seemed to me that I was quite on the suburbs of glory, drinking full draughts from that 'river the streams whereof make glad the city of God.' "

In 1805 Mr. Cooper donated the "Second Burial Ground." It consisted of eight lots, bounded by Fifth, Sixth, Wilkinson and Perry Streets. The Presbyterians were to have two lots and the other lots were for other denominations and "strangers." The Presbyterians sought to have the other denominations assist in improving the burial ground. The committee from the church reported "that they had called upon the leading characters of the different organizations and that the leading characters of the Methodist church would join in the fencing, but there being no leading characters of the Baptist congregation they had no report as to them." *

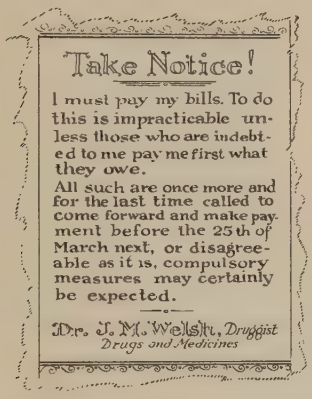
From 1805, the deceased Methodists were interred in the new cemetery just described. Years later, we find in the old minutes of Grace Church that a meeting was held June 10, 1869, to ratify the sale of these lots to Isaac Haas for $15,000.00 and a committee was directed to re-inter the bodies in Woodland Cemetery. This book gives the report of the committee as follows: "Number of graves opened in which remains were found marked with stone—67. Number of graves opened unknown, having no mark of stone, in which remains were found—437. Number of graves opened in which no remains were found—55."

From the inscriptions which are recorded in this report, we observe the early death rate, a large proportion being children, young people and many young wives. For illustration: "Sacred to the memory of Sarah Ann Cooper, consort of John Cooper, who departed this life March 6, 1836, age 17 years, 8 months and 21 days."

Other improvements were taking place in Dayton. In 1804, the first drugstore was opened by Doctor and Reverend J. M. Welsh, Pastor of the First Presbyterian Church, adver-

* Will my Baptist brethren please note? L. G. B.

tising Drugs and Medicines. *Repertory*, February 20, 1809, prints the following:


Take Notice!
I must pay my bills. To do this is impracticable unless those who are indebted to me pay me first what they owe.
All such are once more and for the last time called to come forward and make payment before the 25th of March next, or disagreeable as it is, compulsory measures may certainly be expected.
Dr. J. M. Welsh, Druggist
Drugs and Medicines

"*TAKE NOTICE*—I must pay my bills. To do this is impracticable unless those who are indebted to me pay me first what they owe. All such are once more and for the last time called in to come forward and make payment before the 25th of March next, or disagreeable as it is, compulsory measures may be certainly expected." *

In 1805 there were two ferries in Dayton, one at the foot of First Street leading to the road out Salem Pike. The other at the foot of Fourth Street, leading to the road to Germantown. The Commissioners fixed rates for loaded wagon and team at 75 cents; empty wagon and team 50 cents; two wheel carriage 37½ cents; man and horse 12½ cents; foot passengers 6½ cents. It cost a lot of money to cross the river in those days! Doctors and lawyers paid a license fee of $3.00 each and taverns $9.00.

The Dayton Social Society Library was started in 1805. Benjamin Van Cleve was the first librarian. Books were kept at the post office. The following year the original Courthouse was built on the present site at Third and Main Street. It was a brick building 42x38 feet, two stories high. Our Methodist class leader, Aaron Baker, was the builder.

Again the farsighted D. C. Cooper served his new community. Dayton had no real means of educating its youth.

* Those mercenary Presbyterians! You wouldn't find a Methodist preacher doing this —he would never have accumulated enough money to purchase a stock of drugs!

With his customary generosity, Cooper gave two lots on St. Clair Street opposite Cooper Park for a boys' school called the Academy. The two story brick building was erected in 1807 by subscriptions. For years this was the only boys' school. In this connection we again find the name of Aaron Baker, for he was a trustee of the Academy at the time of its building.

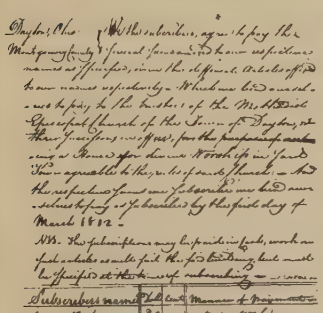
From a drawing by Eugene Waiclet. THE OLD ACADEMY, 1833-1857.

By 1811 Dayton was a thriving community of 383 people.

September 22, 1811, was a great day for Dayton Methodists and for all Daytonians for that matter, for Bishop Asbury preached at the Courthouse to a large congregation. At that time there were 24 members of the Methodist society, as follows: William Cottingham, class leader; Mary Cottingham, Anna Cottingham, Leah Cottingham, Joshua E. Cottingham, William Hamer, Sr., Mary Hamer, Polly Hamer, Betsy Hamer, Thomas Cottom, Priscilla Cottom, James Cottom, Nancy Cottom, James Snodgrass, Aaron Baker, Hannah Baker, Philip Sowers, Peggy Sowers, Peter Brewer, Barney Brewer, Joseph Wilson, Jane Wilson, Stephen Sprague, Jemima Sprague.

Perhaps as the result of Bishop Asbury's sermon, by the close of 1811 the Methodist congregation had grown to 75 members and it was decided to build a church. You will recall that D. C. Cooper had donated 200 feet east of Main on

Third Street by 100 feet south on Main Street. The building was erected on the eastern part of the lot. It was 30x40 feet in size, one story, and painted red. The subscription list was as follows: Cash, $78.50, Merchandise, $75.05; Materials, $138.00; Produce, $60.50; Work, $74.00; Hauling, $1.50; Sundries, $4.00; Total, $431.55.



The largest single cash item was $10.00. Shingles, lath, a plank, wheat, corn, pork and a saddle were among the contributions. The subscriptions were not sufficient to cover the cost and in order to complete the project the Society sold 50 feet on East Third Street, from which they realized $750.00.

On June 30, 1815, Reverend Crum, the preacher in charge, held a meeting with the male members of the society in the frame church, and they elected officers and trustees. This group became the first Official Board. The Trustees were Andrew Reed, Thomas Smith, Henry Opdike, William Cottingham, Thomas Cottom, Aaron Baker; Recording Secretary, George Houston, Class Secretary, Thomas Cottom.

Brothers Baker and Patterson "were appointed to see that order was preserved in the church and Ezra Davis, a colored man, was appointed to sweep the meetinghouse, keep it clean, to open and shut it, light the candles, make the fires, cut wood, etc. at rate of $1.00 per month."

Fourteen years later the first Methodist church was formally incorporated January 10, 1829. The trustees were John Patterson, Thomas Cottom, Aaron Baker, William Tyler, James Slack, William Patterson, William Brown, Alexander T. Hayes, and Daniel Stutsman.

The original charter provided, "That the trustees shall never purchase any real estate without the concurrence of the majority of the male members of said corporation and the amount of real estate so holden shall never at any time exceed twenty acres." This section was repealed on December 11, 1912.*

Other events relative to the moral and religious welfare of the town were happening. The ladies of Dayton on April 12, 1815, met at the home of Mrs. Henry Brown (a Methodist) on Main Street next to the Courthouse, and formed the "Dayton Female Charitable and Bible Society." They were required to contribute $1.00 per annum to purchase Bibles, etc. and 25 cents every three months for the charitable fund. The vice-president was Mrs. Thomas Cottom, a name familiar to the older members of our congregation. This was the first organization of the kind in Dayton. A charity sermon was preached at the Methodist Meeting House on Sunday, June 25, by Rev. Joshua L. Wilson of Cincinnati. The ladies who formed the society were profusely praised and "during the remainder of their lives noted for their benevolence and good work."

* This provision is of interest to us of our present day for two reasons: first, it plainly shows the policy that women should not take part in the business affairs of the church and second, it brings up the question, why this restriction on acreage? Were the officials afraid the church would fall into the hands of land speculators? Did the officials fear that the church would develop into a profit making institution where the spiritual values of the church were lost in the buying and selling of property? No one seems to know.

In July of this same year (1815) another organization was formed for the men, called "The Moral Society." The object of the Society was "to suppress vice, to promote order, morality and religion and more particularly to countenance support and assist magistrates in the faithful discharge of their important duties in enforcing the law against Sabbath breaking, profane swearing and other unlawful practices." Included in the managers' names we find that of our old member and class leader Aaron Baker. On the 12th day of August at 2 P.M. this society assembled in the Methodist Meeting House and listened to a sermon by Rev. Findley.

Several years later, the first market was opened on Second Street between Jefferson and St. Clair. The building was twenty feet in width with rows of meat stalls on each side. Vegetables were sold on the outside. At 4:00 A.M. a bell was rung to notify the people that market was ready. By 6:00 A.M. most things were sold. In 1822 fresh eggs brought 2 cents a dozen, butter 4 cents per pound, chickens 50 cents a dozen, peaches 25 cents per bushel, potatoes 25 cents per bushel.

The first Methodist Sunday School was organized in July, 1818. The meetings were held in the Academy Building on St. Clair Street opposite the present Cooper Park and just north of the present Central Presbyterian Church. There were no public schools as yet and both adults and children were taught to read in the Sunday school and also instructed in the Bible and Catechism.

On July 30, 1818, we note the following: "The Methodist Sunday school in this place, which was organized but a few weeks ago, is at present attended by about 100 persons, parents and children who are divided into classes. To each class is a person appointed who hears the pupils recite part of the scriptures, catechism and hymns and gives them instructions. The harmony and good order which is observed in this society and the flourishing state which it is in, must be highly gratifying to the patrons and friends."

The Presbyterian Sunday school was opened August 2 of the same year with 78 persons. "The majority of scholars at first could not read. Those who could, spelled only in monosyllables. At the close of the second quarter they could read easy passages. Others, who began with the alphabet, could spell in two and some in three syllables. Anyone could become a member by contributing 25 cents annually. Donors of $5.00 became life members."

In 9 years Dayton's population had tripled itself. By 1820 the population was 1,139.

An interesting experiment in education was carried on by the trustees of the Boys' Academy in 1820. In the absence of public school instruction the people were groping

for a method by which children and many adults could acquire some degree of education. The "Lancastrian or Mutual" instruction method was engaging the interest of the country. By this plan, printed lesson cards were hung on the walls, and the classes, under monitors selected from their own number as a reward for conduct and scholarship, were required to march and recite. The youngest pupils were provided with a long narrow desk covered with white sand on which they copied the letters of the alphabet, hung on wooden pegs before them. Some of the governing rules started:

"They will be taught to spell and read deliberately and distinctly, agreeable to the rules laid down in Walker's Dictionary; and in order to do that they will be made conversant with the first rules of grammar." "They will be required to write all the different hands now in use, in the latest and most proper plan of proportion and distance." In order to teach this method a special brick building was added, 66 feet long, 32 feet wide, heated by "convolving flues" underneath the floor.

Rules for the morals and conduct of the pupils were very stringent as revealed by the following: "Resolved: That any scholar attending the Lancastrian School, who may be found playing ball on the Sabbath or resorting to the woods or commons on that day for sport, shall forfeit any badge of merit he may have obtained and 25 tickets. If the offense be aggravated, he shall be further degraded," etc.

On August 21, 1822, the Montgomery County Bible Society was organized and the following names prominent in Dayton were included in the organization: William King, Aaron Baker, Joseph Steele, Joseph S. Huston, John Patterson, David Reed, O. B. Conger, Robert Patterson and Joseph Kennedy. In the same year the Dayton Foreign Mission So-

ciety was formed. Joseph Steele was treasurer and Job Haines Secretary. The membership fee was fifty cents, payable in money, clothes, garden truck, furniture or groceries to be sent to the Indians.

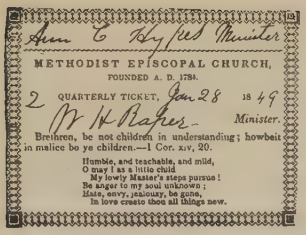
The organization of these societies indicates that Dayton was becoming more and more conscious of moral responsibility to the community. Now occurred the organization of a group which was to deal at an early date with the Prohibition problem.

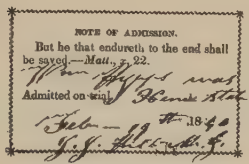
The custom for the merchants at this time was not only to sell wine and whiskey, but to keep bottles on the counter for customers to help themselves. In 1827-28, the temperance movement provoked many discussions in the O. B. Conover General Store at the corner of Third and Main. Mr. Conover was in favor of abstinence and hardly knew what to do with his stock. He could no longer sell it or give it away and finally pulled the bungs and allowed the liquor to go to waste.

The first Temperance Society was established in 1829. Aaron Baker was on the committee to prepare the constitution and address the public. There was quite an argument for and against the proposition.

In the early days of Methodism, considerable attention was paid to the *Discipline*. A leading character in one of Edward Eggleston's novels used her Methodist "dis-*cip*-line" as a rigid guide for her daily life.* Members were received "on probation" for six months and assigned to class leaders who required them to attend class meetings where instruction and spiritual guidance were given by the leader and the more experienced members. Admission was obtained by ticket. If

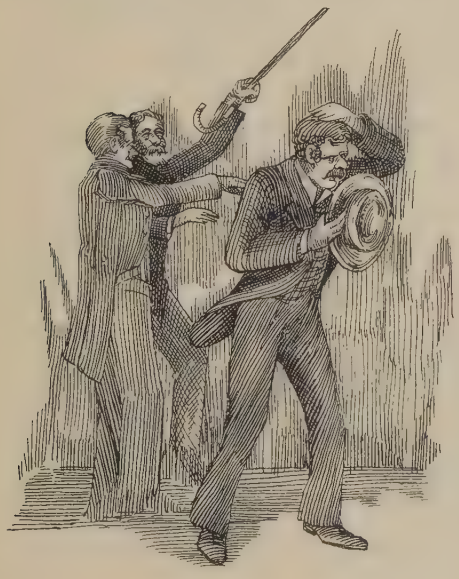
* I am afraid that today but few official members of the church know there is such a book of rules.


Ann C Hyles Member
METHODIST EPISCOPAL CHURCH,
FOUNDED A. D. 1784.
2 QUARTERLY TICKET, Jan 28 18 49
W H Raper Minister.
Brethren, be not children in understanding; howbeit in malice be ye children.—1 Cor. xiv, 20.
Humble, and teachable, and mild,
O may I as a little child
My lowly Master's steps pursue!
Be anger to my soul unknown;
Hate, envy, jealousy, be gone,
In love create thou all things new.


NOTE OF ADMISSION.
But he that endureth to the end shall be saved.—Matt., x, 22.
Admitted on trial
Feb — 18 40

persons were absent from a meeting, the leader would look them up. Frequently in the church records we find the word "expelled," indicating that the careless member had broken the rules.

It is very difficult for us to realize how this *Discipline* of the church at that date regulated the conduct of its members not only in moral issues, but civil controversies as well. In case of dispute, a jury was appointed from the congregation and a "trial" of the offending parties was held. To our modern way of thinking, many of these trials were over trivial quarrels. Certain it is, that this system played an important part in the days of early Methodist churches. As an example, let us take the argument which took place between Brother Thomas Morrison and Brother William Patterson. What the dispute was about we don't know, but the church minutes related that Brother Morrison, in the heat of argument "assaulted" Brother Patterson with his cane while they were in Brother Parrot's Counting House. Immediately the two were called up before the church for trial. The church minutes concludes the matter:



"January 20, 1821, Mr. H. Raper, preacher in charge. The case of Thomas Morrison, who was expelled for going to law with a brother, was considered, he having applied for re-admission; whereupon, it was agreed that on condition he and Brother William Patterson be reconciled, that said Morrison be received again into the society." They were reconciled and Uncle Tommy Morrison, as he came to be known, lived to testify eloquently to his faith in the big stone church erected many years later.

Thomas Morrison, by the way, is one of the few of the early members of whom we have any biographical data. From the above one might assume that Thomas Morrison was an irresponsible, hot-headed individual when he assaulted Brother Patterson "with a cane in Brother Parrott's Counting House." On the contrary, we find he was one of the most prominent and respected businessmen in Dayton during his long life. Builder, contractor, and owner of considerable real estate, temperance "fanatic," honest and scrupulous in his dealings with others, he made every man he did business with live up to his contract and required the same rigid rules of himself. An example of his integrity might be related:

In 1837 by reason of wild speculation there was a complete prostration of business resulting in a panic. As substitute for small change, "shinplasters" were issued for 10 cents, 25 cents, and 50 cents by merchants and others, payable on demand. Many businessmen were unable or perhaps unwilling

to redeem their pledges but Morrison, an extensive owner of real estate, was not of a type to take advantage of the situation and printed the following advertisement in the *Journal* of June 26, 1838:

"PUBLIC NOTICE - SHINPLASTERS IN DANGER"

"Fellow-Citizens: I am compelled to leave town to fulfill a contract that I have undertaken—that is, to build a mill at the falls of Greenville Creek for G. W. Smith. I leave Dayton at this time with regret, because the law prohibiting the circulation of small notes or shinplasters is soon to take effect, and I wish to satisfy my fellow-citizens that I am not the man under any circumstances to take advantage of that law, by which the State allows me to act the rascal. No; it is vain to try to induce me to do so. I intend to redeem every note I have put in circulation, and that as soon as I return, and will do it with pleasure and satisfaction. I desire my fellow-citizens and all who have confidence in my word of honor—and I trust there are some who believe I will do as I say—not to refuse to take them till my return, when every cent shall be paid, with the addition of six percent interest for every day the notes are left unredeemed after the 1st of July. On my return I will give public notice, so that the holders of my notes may call. It has been an unprofitable business, but it shall end honestly." Which it did.

Mrs. H. E. Legler relates that Brother Morrison always included a unique testimony in prayer meetings. As a little girl she remembers that he usually commenced with saying, "I thank God for a good mother-in-law." He was converted behind a cedar bush and his mother-in-law was instrumental in his conversion.

One of the most devout members of the Methodist Church in the early days was Daniel Stutsman, a whitesmith or sickle maker, a founder of the old church. We find him on the list of official board members in the earliest records we have. In 1832-33 a cholera epidemic broke out in Dayton and he de-

voted his entire time and energy to nursing the sick. He was the last one stricken with cholera, September 5, 1833, and died a most happy Christian death the next day. His last words were "This is the happiest day of my life for I shall see my Savior." What a thrilling testimony to leave to posterity!

In 1829 the *Dayton Journal* complains that the people were in the habit of taking their dogs to church and during the service the dogs were either growling, barking or jumping about the house to the annoyance of the congregation.* The *Journal* suggests that "it might be well to have an apartment allotted to them."

In January, 1829, the citizens were gratified with the sight, so long desired, of the arrival of canal boats from Cincinnati.

The Canal Basin in 1850.

* People in the early 19th century seemed to have some occasional queer church manners. (As we undoubtedly have today.)

At daybreak, Sunday January 25, the packet "Governor Brown," in the afternoon the "Forrer," at dark the "General Marion" and during the night the "General Pike" arrived. Each boat was welcomed by the firing of cannon and enthusiastic cheers of the citizens assembled. The "Governor Brown" henceforth made regular trips twice a week between Dayton and Cincinnati and a new era of prosperity had begun. The furnishings of some of these boats were quite elaborate and the captains quite hospitable. During the month of April, 1829, 71 boats arrived and 71 boats left Dayton. The number of persons traveling by canal per week in 1832 was probably not less than one thousand. Twenty hours from Dayton to Cincinnati was considered a rapid trip.

The population in 1830 was 2,954.

The erection of the second Methodist church building was completed in 1830. It was constructed of brick on the same site as the first—on East Third Street two hundred feet east of Main. It was 50 feet long, 40 feet wide, 24 feet high with a cupola and it had a high pulpit and a gallery around these sides. Rev. Lorenzo Dow, a noted preacher in his time and father of Neal Dow, the great temperance reformer, preached from one of the east windows to the crowd on the "common" extending to Jefferson Street.

Prior to 1832, Dayton was on a "circuit." On a "circuit" the preacher had two or three or as many as a dozen churches to serve. When a church was strong enough to support its own minister, it was taken off the "circuit" and made a "station." Dayton was made a "station" in September, 1832, and the annual conference of that year was held in the new church.

The records of the several different preachers who served in the old red frame church prior to that time is not complete. However, we give them as far as we could decipher the old records:

1814-15—Benjamin Lakin, Goddard and Lindsay
1815-16—Moses Crum, H. B. Bascom
1816-17—Goddard, Griffith and Williams
1817-18—John Brook, John Sale, John Strange
1818-19—William Dixon, J. Waterman, Crum, Sale, Strange
1819-20—Strange, William Guion and Crum
1820-21—Strange, J. B. Finley, R. Bigelow, A. Elliott
1821-22—Elliott, Strange, T. Hitt, J. W. Maley
1823-25—Maley, Finley, James Collins, Taylor
1825-28—Collins, Eddy, Levi White, John F. Wright
1829 —Finley, B. Westlake, W. H. Raper

In reviewing the above list we note that as many as five different men served the church in the same year. The explanation is clear enough, these itinerant preachers had no permanent home! Read what one of them, J. B. Finley, of the above list, includes in his biography of Benjamin Lakin:

"During this year he (Lakin) married an excellent wife and located. Such was the prejudice that existed in the church, at that day, against married preachers, that it was almost out of the question for any man to continue in the work if he had a wife. Besides, no provision was made for the wife, and she was regarded, on all hands, as an incumbrance. Only one or two had courage and endurance enough to travel when married. We recollect that within the last twenty years, in the Ohio conference, young men have been

discontinued who married within two years, though there was nothing else against them. Under such a state of things Lakin located, and laboring with his own hands during the week, to support his family, he preached from place to place on the Sabbath with zeal and power."

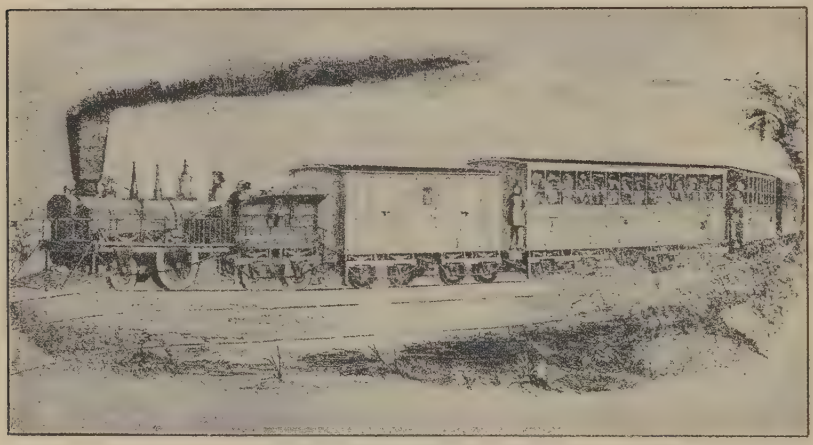
Rev. Finley also writes about the labors of other men in the same group: the romance of the wilderness, the hardships they endured, their zeal and hunger for souls, their eloquence in stirring the people, and the revival fires they enkindled.

He referred to John Collins,* another early minister in the following: "No tragedian ever succeeded better in transferring the feelings of a character to his audience in his impersonations, than did the inimitable Collins. So far was he from falling under the charge made by a tragedian to a minister of the Gospel of representing fact as if it were fiction, that he became the living embodiment of his theme, and with a soul on fire he poured out the living truth till every heart was moved. Often have we seen thousands borne down by his impassioned eloquence like the trees of the forest in a storm. And it was irresistible. Steel your heart as you might; summon all your philosophy and stoicism; and nerve up your soul to an iron insensibility and endurance, surrounding it with a rampart of the strongest prejudices, the lightning of his eloquence, accompanied by the deep-toned, awfully-sublime thunder of his words, which came burning from his soul, would melt down your hardness, and break away every fortification in which you were intrenched, while tears from the deep, unsealed fountains of your soul would come unbidden, like the rain. The only way to escape his power was to flee from his presence and hearing; for a

* John Collins was the great-grandfather of Miss Electra Doren, Dayton City Librarian for a number of years, and her sister, Alice Doren, a member of Grace Church.

Boanerges ** as well as a son of consolation was he. Perhaps no man ever combined the two elements here alluded to—power and pathos—more than Collins."

Who would think of the Methodist Church harboring a railroad train? Even one in miniature? It actually occurred. A train was placed on exhibition in the church in 1830, the same year that Stephenson ran the first locomotive in England over the Manchester and Liverpool railroad. The public was deeply interested in a scheme whereby passengers and freight



An Early Railroad Train (1830).

could be transported by steam. A track was built around the interior of the church and for a small fee many of our citizens enjoyed their first ride on a railroad train. The Dayton City Council exempted taxation of these fees.

We sing "I Love a Parade," and apparently the early Daytonians did also. We find in July, 1838, Mr. Elder's school paraded on Main Street, escorted by the Blues and the Grays (the militia companies of the town) and then gave a concert at the Methodist Church. At a public meeting in 1839 it was

** A name meaning "Sons of Thunder" given by Jesus to James and John on account of their impetuosity.

decided that the Fourth of July should be celebrated by a parade of public, private and Sunday schools, with exercises at Cooper Park and a dinner for the children. The children and teachers marched on one side of the street and parents and citizens on the other. Two brass bands were in the procession. Each school carried a silk banner. Hurrah for the children, teachers and parents of 1839!

Cash continued to be scarce in 1844, but living expenses were, of course, low, too. The late Fred Beaver stated in a paper read before the Montgomery County Historical Society that his father and mother were married that year and lived at a boarding house on Fourth Street near Main, run by three spinsters, and paid $1.75 per week for the two.

In 1845 an elaborate school for girls was built on the property D. C. Cooper had donated several years before his death. It was named the Cooper Female Seminary, and was located on

Drawn by Henry Howe in 1846.

Cooper Female Seminary.

the spacious lot, First and Wilkinson Streets, now occupied by the Westminster Presbyterian Church. E. E. Barney, who later became one of Dayton's leading manufacturers and civic leaders, was the first principal. Cooper Seminary had a high standing in the educational circles of its day for it taught

literature, art, music, composition, classics and history.

The third Methodist church building was erected on the same ground as the others. The cornerstone was laid April 10, 1848. It also was built of brick, was 55 feet wide, 80 feet long with end galleries. It had a tower containing a clock costing one thousand dollars purchased by the town and used for the "town clock." It was a fine two story building and was the pride of the congregation and and the people of the town as well. The Home Store now occupies the site on East Third Street. Some of the parents and grandparents of the present membership tell of the good times they had in "Old Wesley Chapel."

In 1853 the United Brethren Church, by action of its General Conference, decided to remove its publishing house from Circleville, Ohio, to Dayton and purchased the property at the corner of Fourth and Main Streets at a cost of $11,000.00. It immediately erected thereon a brick building at a cost of $15,000.00. As we now look at the 15 story office building, its five story tower housing its numerous executive

officers, secretaries, editors, and writers, standing on the site so modestly purchased, and consider, too, the large printing plant on 5th Street, we appreciate what moving the publishing house nearly 100 years ago has meant to the religious and cultural life of Dayton.

Early in 1861 the dread of civil war hung like a cloud over the people. On Friday, January 4, a call was broadcast recommending that the following Sunday be "observed as a day of humiliation, fasting and prayer with reference to the state of the country." The Rev. Dr. Wilson preached in Wesley Chapel. Long before the sermon the church was packed to its capacity. The historical part of the sermon relative to the introduction of slavery, etc., took 75 minutes. The newspaper account says "We cannot undertake to give a synopsis of the sermon. It was so compact and so well prepared that, although two hours were occupied in its delivery"—etc. Nevertheless the paper gave several columns of space in touching only its high points!

Out of a population of about 21,000, 3,666 men enlisted from Dayton, and were trained at Camp Corwin, "Hamer's Hill," just east of Wm. Focke's packing house on East Springfield Street.

The women of Grace Church and of the other churches did more than their part to help during those dark days of the war. They made shirts and bandages, held fairs and bazaars, fed hungry troops passing through the town, nursed their dear ones who came back sick or wounded, some on crutches or with empty sleeves. Is there any earthly comfort greater than that of a ten-

der, sympathetic yet efficient woman? Brother James Chancellor was in that war, for several months confined in that horror of horrors place, Libby Prison at Richmond, Virginia, which housed at different times 50,000 to 60,000 Union soldiers. Also E. E. Buvinger, Col. W. J. White, Jason Roberts and other members of the church served their country.

E. E. BUVINGER

COL. W. J. WHITE

JABEZ ROBERTS

The long dark night of four years passed, however, and day dawned at last. In the Dayton *Journal* of April 10, 1865, these headlines appeared: "Thank God, Glory to God in the Highest, Lee surrendered to Grant." The cannons thundered, the bells rang, the people shouted and ran wild, singing and shouting for joy. It was a carnival of delight; services were held in the churches, the evening given to bonfires and illuminations, the thundering of artillery, assemblies and speeches. By horse and buggy the glorious news was sent out to the country.

In most churches and particularly the Methodist church, where the administration is almost exclusively in the hands of the pastor, the church history is inadequate unless there is included some biography of its pastors. There is a dearth of

material, however, about the 22 men who ministered at Wesley Chapel during its 35 years of occupancy from 1832 to 1867.

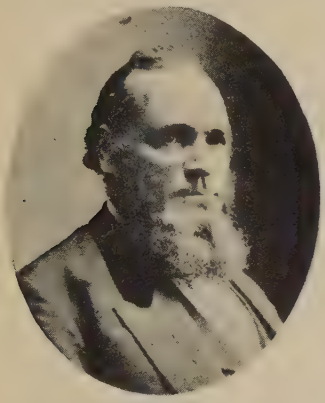
We find that nearly every one of them was converted at a very early age and felt "called" to the ministry. Of the ones that served at Wesley Chapel on East Third Street, we learn something at least of six, Drs. Inskeep, Fee, Marley, Ferguson, Lowry and Hypes.

At that time the church rules provided "Let your men and women sit apart in all of our houses of public worship." Dr. J. S. Inskeep, the pastor, 1848-49, disliked the rule and introduced the plan of families sitting together. As a result he was tried by the Annual Conference and dismissed from the ministry. He appealed, however, to the General Conference of the Church, sitting at Boston, and was reinstated. Needless to say, Dr. Inskeep became a popular preacher, thereafter. He was a leader in the "Holiness Movement" and became one of the most famous preachers in America.

Like the other preachers, Dr. William I. Fee, 1857-58, was converted early in life. Between eleven and twelve he felt he ought to be a Christian. At fourteen years of age he was "deeply disturbed." At sixteen he joined the church and after a great struggle was genuinely converted. He came under the spell of great religious leaders at college and soon became an "exhorter" and later was led to preach. He wrote several books including "Bringing in the Sheaves" and "Garnered Sheaves," revealing his many experiences. In the last book he refers to the happy days he spent at Wesley Chapel, speaking particularly of a Saturday night prayer meeting conducted by three young men. The altar was filled with seekers. "Never in all my ministry did I receive such a special qualification to enable me to lead seeking souls to Christ as I did at this time." In his journal, which he kept for many years, this sentence occurs: "I say it to the praise of God, I have not given way to anger in 54 years."

During his long life, Dr. John F. Marley, 1861-62, was the pastor of sixteen charges. It is said that he made no attempt at eloquence but "Truth went from his lips and for what it was worth he made truth plain." Hundreds hung upon his words with delight during his ministry. He was a man of rare spirit, entirely free of prejudice

and innocent of bias. He was not physically an athlete but perfectly healthy. Few bodies ever gave more faithful service to a mighty brain and noble heart. When any delicate matter in the Conference was to be dealt with, Dr. Marley was usually chosen to undertake it.



Of Dr. Charles Ferguson, 1863-64, it is reported that religion was unknown in the family circle. He was converted at a camp meeting. For six weeks—day and night—with his Bible he sought salvation. He was successful as a revivalist. In one of his meetings where 1,100 persons were converted he was much concerned about his own mother. The presiding elder who was with him on this occasion, heard Ferguson one night in the same room in great distress. "What is the matter, Ferguson?" "Oh! my mother, I cannot rest until she is saved." At break of day he resumed his place in bed—satisfied his mother was saved. Some days thereafter he received word that the same night and hour he was struggling his mother was "gloriously saved." His funeral was held in Grace Church, June of 1884.

Dr. Asbury Lowry, 1865, was converted at sixteen and used to say that he had five evidences of the genuineness of the conversion: 1. Conscious peace with God; 2. Joyful spirit of prayer and responsive stream of happiness when he prayed; 3. A nourishing enjoyment in reading the word of God; 4. A desire to acknowledge what God had done for his soul; 5. A yearning solicitude to bring others into the same experience.

He came from New York State and entered the Ohio Conference in 1840 and occupied many pulpits therein, beginning with the most humble. He was a great preacher and leader in the doctrine of sanctification but lived it in a great and unobtrusive way, avoiding controversy with those who disagreed with him. He became editor of one of the church papers and wrote several books on theology.

Dr. William L. Hypes, 1866-68, was the last preacher to serve in old Wesley Chapel and came over to the new church building at Fourth and Ludlow, in 1867. He was converted in a great revival in Xenia in 1840-41. He first took up the study of law but later he felt called upon to enter the ministry, and from humble parishes in the Cincinnati Conference he gradually reached the largest churches, including Walnut Hills, Cincinnati, High Street, Springfield and Grace Church, Dayton. He was twice presiding elder of this district. Noted for his saintly appearance, a self-made man, a student of systematic theology and current literature, especially of the scriptures in the original languages, Dr. Hypes was of striking and noble physique, had a winning manner and administered his work in a persuasive way that made his presence a benediction.

A terrible event occurred that had a bearing on the sale of Wesley Chapel on East Third Street. The four-story building next door to the Chapel containing a number of iron bars for sale which were leaning against the wall, yielded to the pressure. The wall gave way and the whole building collapsed. Two men were killed, a baby in the arms of its mother on the sidewalk across the street was struck by a flying brick and killed, and Wesley Chapel was greatly damaged. Business houses were also being built around the church, thus obstruct-

ing the light. While repaired and used for several years, it was decided to dispose of the property and in 1866 the property was sold at public auction for $20,500. The lot on the corner of Fourth and Ludlow Streets now occupied by the Keith Theater Building was purchased for $10,000 and plans started for the new church.

FIRST PERIOD 1832-1867

Wesley Chapel located on East Third Street about 150 feet east of Main where the Home Store is now located.

The annual conference of the Miami District was held in Dayton on September 19, 1832, at which time Dayton was made a station and David D. Dyche appointed its first pastor. The record of the church from 1832 to 1867, when it moved to Fourth and Ludlow Streets, follows:

Year Ended *	*Pastor*	*Church Members*	*Sunday School*	*Benevolences*
1833	David D. Dyche	246		
1834	A. Brown	308		
1835	W. D. Barrett	205		
1836	J. A. Waterman	197		
1837	"	185		
1838	William H. Lawder	292		
1839	Samuel A. Latta	313		
1840	"	267		
1841	Daniel Whitcomb	343		
1842	Joseph A. Waterman	273		
1843	William Herr	355		
1844	"	400		
1845	John W. Weekly	330		
1846	"	375		
1847	Cyrus Brooks	308		

Year Ended *	*Pastor*	*Church Members*	*Sunday School*	*Benevolences*
1848	John Inskeep	400		
1849	"	317		
1850	George C. Crum	251		
1851	William P. Strickland	335		
1852	"	304		$181
1853	"	354		340
1854	William H. Sutherland	340		309
1855	E. G. Nicholson	317		253
1856	"	303		208
1857	W. I. Fee	315	364	339
1858	"	372	392	317
1859	J. M. Leavitt	340	285	422
1860	"	353	367	391
1861	J. F. Marley	348	347	346
1862	"	335	447	517
1863	Chas. Ferguson	273	324	1074
1864	"	275	335	958
1865	Asbury Lowry	225	227	817
1866	William L. Hypes	278	229	886
1867	"	294	230	855

* The Conference Year usually expired the first week of September.

Pilgrims of Grace

PART II

1867 — 1918

PART TWO

PART TWO (1867-1919)

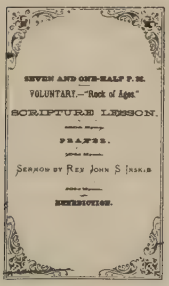
Telling of

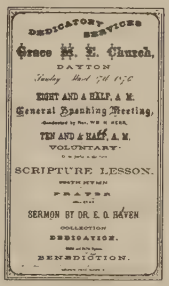
BUILDING NEW church at Fourth and Ludlow—Description—Dedication—Church seatings—Atmosphere of the downtown church—Preacher's family—Stith Sullivan—Other characters—Brother Saint and prayer meetings—Ladies high hats—Novel financial plan—Financial troubles—Budget for 1904—Revival of 1888—Spanish-American War—Changes in discipline: pastoral time limit, probationary period, laws forbidding dancing, gambling, theater going—Sunday baseball—Sunday movies—Music—Cornetists—Voluntary choir—Early organists—Famous quartet—First chorus choir—Christmas treats—Sunday School picnics—City Sunday School parade—Flood of 1913—First World War—Prohibition—Women's Suffrage—Lucy Sullivan—Snyder family—Dr. Harry E. Palmer—Springfield Street mission—Mrs. Harry Palmer—Parsonages—Preachers in Fourth & Ludlow Street church: Hypes, Ramsey, McClelland, Richards, Pearne, Leonard, Rust, Dimmick, McAfee, Robinson, Gullette, Jamison, Fuller, McGurk, Bunton—Incidents relating to them—Sunday School library—Superintendents—Georgia Parrott—Mrs. George Craven—Prominent men workers—WFMS—WHMS—Ladies Aid—Prominent women workers—Bicerians—Epworth League—Shifting of population to Dayton View—Sale of downtown church—Removal—Statistics 1867 to 1919.

WITH the $20,500.00 received from the sale of Wesley Chapel and a $7,000.00 legacy from Thomas Parrott, the new church building enterprise got under way. The cornerstone was laid July 2, 1866. In the summer of 1867 the Sunday school rooms were dedicated, "furnished superbly—with seats for 200 people." The architect was C. L. Wheelock of Chicago, the style stately Gothic. The builder was Joseph Peters, one of the most respected officials of the church whose descendants are still members. Peters built several other churches in the city including the First Presbyterian, now Evangelical Reformed, at Second and Ludlow Streets, the

Third Street Presbyterian Church, corner of Third and Ludlow, now replaced by the Gallaher Drug Store, as well as several other large business buildings and a number of fine residences. The new church building was built of Dayton limestone, was 72 feet across the front, 117 feet deep and had two spires, each 130 feet high. It was considered one of the chief ornaments of the city for its fifty years of existence and a joy to its thousands of worshippers.

The church was completed at a cost of $102,000.00, subscribed for in full on the day of dedication, March 27, 1870.


SEVEN AND ONE-HALF P. M.
VOLUNTARY.—"Rock of Ages."
SCRIPTURE LESSON.
PRAYER.
SERMON BY REV. JOHN S. INSKEEP.
BENEDICTION.


DEDICATORY SERVICES
Grace M. E. Church,
DAYTON
Sunday, March 27th 1870
EIGHT AND A HALF, A. M.
General Spanking Meeting,
TEN AND A HALF, A. M.
VOLUNTARY.
SCRIPTURE LESSON.
PRAYER
SERMON BY DR. E. O. HAVEN
COLLECTION
DEDICATION.
BENEDICTION.

The dedicatory sermon was preached in the morning by Bishop E. O. Havens. In the evening the sermon was preached by Dr. Inskeep who completed the subscription list. In the raising of this balance in which sums were pledged by classes and others a touching incident occurred. An "Angels' offering" was presented, the money having been "saved by three sweet little children now in heaven, kept among sacred relics by their parents for years, but now laid on God's altar."

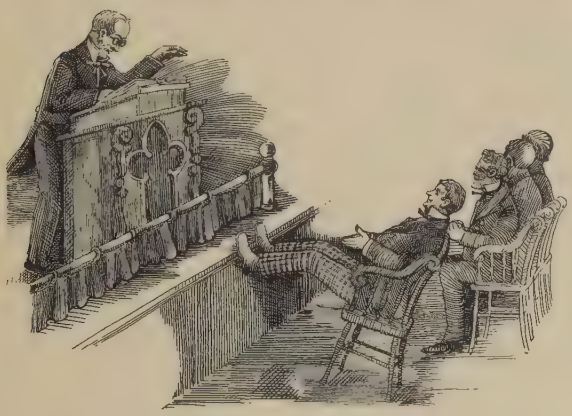
The building was lighted at first with artificial gas and two rings of jets were placed in the ceiling, properly spaced, with reflectors over them. They gave a fairly good light, but it was necessary to go into the attic to light them. The ceiling was very high, making the auditorium hard to heat, and many times it was necessary to hold the services downstairs because the auditorium could not be heated with the hot air furnaces then in use. Later both the lighting and heating were corrected.

In the early days, many larger city churches rented their pews to their members, and such churches were largely supported by their pew rentals. In Grace Church, however, it was handled somewhat differently. The members were assigned to their pews by the Committee on Seating, and a chart was posted upon the wall for the guidance of ushers, showing where each family sat. The ushers reserved their pews for them when seating the congregation. One advantage of this plan no doubt secured a stability of attendance. Everyone knew where his own family sat and where every other family sat. One has said, reminiscently, "I remember as a child where the different families sat; the Reynolds, the Browns, the Parrotts, the Whitmores, the Boalts, and the others." "And the others" included the Adamsons, Joneses, Louises, Sullivans, Engles, Conovers, Herrs, Demarests, Gaddises, Snyders, Frizells, Howells, Reeds and Palmers.

One of the interesting sights to the oldtimers was the march of the pastor's family to its pew. Of course the doings of the preacher's family are always observable to the membership and especially to the critical ones. In one parsonage family in particular, while the women were not unfriendly, they did not "mix" with the membership with the warmth that some expected of the parson's family. The mother was a lady of culture and refinement and had the "grand manner." The oldest daughter was brilliant and even more dignified than her mother. The other two daughters were "just girls." Was it jealousy or just "being critical" that made some of the members, the women particularly, think that these folks who were always late in marching up the aisle on Sunday mornings, were "high hat" and made others say Grace Church was "ex-

clusive"? Perhaps the family seatings contributed to this feeling of exclusiveness.

Yes, Grace Church in the '90's, to a modern viewpoint, would be called "exclusive," but not in the opinion of Grace Church of the '90's! One of the leading officials, a man at the top of his profession locally, nationally and even internationally, proposed that the membership be limited to the more exclusive type of people, but the pastor and his congregation would have none of this!



Up in the front part of the sanctuary on the Ludlow Street side in the Amen corner, sat Mr. Stith Sullivan in a chair with his feet upon the register located just in front of the first rise of the pulpit. He was partial to rocking chairs and "teetered" back and forth in his chair, giving the impression he was rocking. Mr. Bates and other brethren, who also sat in this corner, responded with fervent "Amens" when the preacher made a point to their particular liking.

And while visualizing those days we should not forget sweet little Miss Stella Bates (spinster) who unobtrusively,

for years, supplied the pulpit each Sunday with flowers from her own garden. If she did not have them she purchased the flowers in the market house.

And the faithfulness of some of the members! John Herby was a farmer living near Stillwater River on what is now East Hudson Avenue but was then "out in the country." He came to church regularly with his three daughters. He was rather heavy set and wore a full beard. The daughters, all taller than the father and very slender, would follow him up the west aisle and sit in the second seat from the front. They seldom missed a Sunday. Homeward bound, after crossing the bridge on North Main Street, there was only the country road and very poor walking. It was a long journey home and the only means of transportation was by foot.

Three old maid school teachers sat well towards the front and came only on special occasions when the church was crowded. "When they did come and if their seat was filled, the ushers would be sure to be told not to do so again, in no uncertain language."

At prayer meeting Brother Saint and others got so happy and sometimes so lengthy in their testimony that they had to be "sung down." It is also related that some of the older men of the congregation were not reluctant to bring out their personal problems in their prayers. Several of these men were in the stove business and one seized upon the occasion to give the Lord a sales talk on its merits: "Lord, thou knowest what a good stove I have for sale, and what a great thing it would be if everybody knew about it, and wilt Thou help me to spread the glad news about this stove."

About this time very high hats were in vogue. We notice, in the minutes, the Board requested the pastor to notify the

congregation, "beginning the following Sabbath the ladies are requested to remove their hats during the sermon."

The reserved seat method did not last for too long a time. Some members were not prompt in the payment of their subscriptions. On October 17, 1902, the Committee on Seating was instructed not to assign seats "to any members who had not paid last year's subscription." Several years later after considerable adjustment, all seats were declared "free," but this plan did not secure the best results and the Board tried still another method of financing.

On June 29, 1906, the Board adopted the plan of publishing the financial support given by each member. A printed list was made with the following classifications:

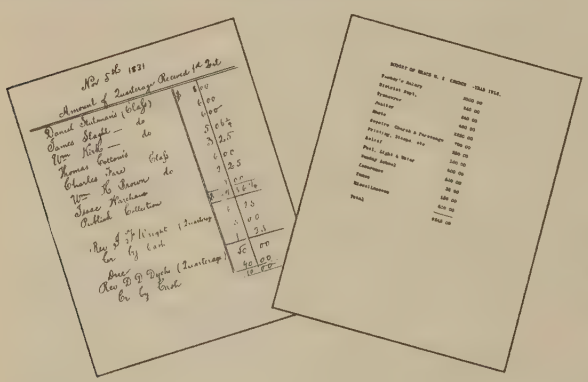
1. Members who had signed cards and paid.
2. Members who had signed cards but were delinquent.
3. Members who had signed cards and paid nothing.
4. Members who had not signed or paid.

This plan was in force for several years and apparently had the desired effect, although it caused considerable hard feelings on the part of some of the delinquents. Later this plan also was abolished and the "every member canvas" substituted.

Through all the years of 1890 to 1910 the minutes of the Official Board indicate that financial matters engaged most of its attention. Although composed of some of our best business leaders it was not able to create the spirit of giving that obtained in later years. At the completion of most Board meetings a list of liabilities was attached, starting with the familiar "due pastor $500 or $700" or thereabouts. This was followed by a list of other creditors who were also patient. The agressive creditors got theirs promptly, of course.

Many times the pastors were instructed to stir up the congregation about finances. Several times 10 or 20% assessments to subscriptions were ordered, especially about conference time when the poor pastor would be mortified if he could not report "paid in full" in his annual report to the conference.

The matter of budgets is interesting. On March 27, 1904, the Board decided to "continue on budget of $5,800." Dr. Palmer made an amendment that a budget of $6,000 would not be considered "too large." This amendment was adopted. With a membership of 784 at the time, the average was about $7.65 per member. We should not be critical of our brethren of that day, however. After all, the dollar was worth more than three or four times that of the present.



On September 11, 1908, the budget was fixed at $8,586.48, with a membership of 1,110, or $7.74 per member. In

1912 the budget was $9,245, which brought it up to $8.32 per member.

Grace Church was known as a "Revival Church." The greatest revival in its history was held during the six weeks ending March 4, 1888. From an account in the *Dayton Herald* written by a member of its staff who was one of the converts, we learn "the meetings were conducted by Messrs. Potter and Miller who vere famous evangelists. Much was expected but nobody looked for such a 'shaking up' as occurred. People from every church and all parts of the city came—the altar was filled every night and many led to a happier life. After three and one-half weeks both of these men were called home to Chicago and the revival was left in charge of Rev. Dimmick, the pastor, who called upon the active members of the church to continue the work, which they did with increasing zeal. A great part of the congregation went out among the audience to plead with the unsaved to seek the Lord. Instead of closing with the departure of the evangelists the revival kept on and only closed when the pastor and people were worn out. Four hundred and ninety-two persons were converted."

The report of the meetings by this newspaper writer was thrilling, particularly the account of one of the young men's prayer meetings: "Appreciating that the time was precious, they improved every moment of the time, and the minute that one prayer was finished another would be offered almost before the words were out of the mouth of the first petitioner." Among others that spoke at this meeting were J. R. Boalt, the Sunday School Superintendent, and R. T. Johnson, both of whom the older members of the congregation will remember.

Significantly, this newspaper account is pasted in an old Minute Book of the Official Board with these words following: "This sketch is from the *Dayton Herald* Monday, March 5, 1888, and was written by one of its own staff. We have given it this place because it will be of interest to Grace Church members in the future. B. F. Dimmick, Pastor." *

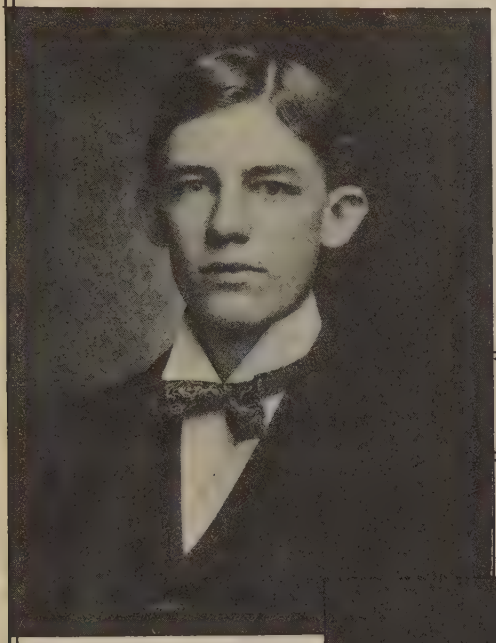
One of our oldest members, Mrs. H. E. Legler, at that time a young lady of about twenty, says that she never missed a meeting. "Although it seems unbelievable, I saw people so emotionally worked up that they fell down in a trance and had to be carried out," she said.

The Spanish-American War was fought in 1898. Events leading up to the war were brought about by the cruelty and mismanagement of the Spanish Government in controlling Cuba and the neighboring islands belonging to Spain. The sympathy of America was with Cuba which had revolted from Spain in 1895. The culmination of the trouble came on February 15, 1898, when the United States Battleship Maine was blown up and war was declared upon Spain.**

Dayton sent several hundred soldiers to the front including members of Grace Church, Colonel William J. White, his son, Captain (Judge) W. W. White and William A. Chryst, now a prominent member of our Official Board. D. Herbert Smith, brother of Miss Sarah Smith, died in the hospital in Manila, October 6, 1899. He was one of the four boys who put up the flag when Manila was taken from the Moros. On account of the hot climate in the Caribbean Islands and the Philippines and the many diseases connected therewith, it is said that the proportion of casualties in the Ameri-

* It looks as if Dr. Dimmick almost knew that years later someone would run across this so as to include it in the history of the church.

** It has never been definitely determined who or what blew up the Maine.

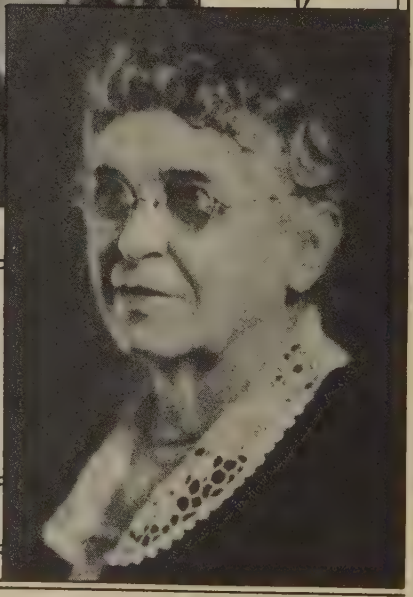


William A. Chryst

D. Herbert Smith

Mrs. Harry Palmer

Mrs. Don Westerfield



Mrs. Harry Coleman

can Army was the greatest of any war ever fought by American soldiers.

Several important changes in Methodism took place during the time Grace Church was at 4th & Ludlow. First, there was the change in the pastoral time limit. If you will observe the statistical tables given at the end of each period of this history you will note that the early pastors were changed annually in conformity with the requirement of an itinerant church. The preachers traveled from place to place and mostly had several churches on their circuit. As the country became settled so did the preachers and their stay became longer. Preceding the Civil War a pastor seldom stayed in one place more than two years. Later most pastors remained three years. In 1896 the *Discipline* states the Bishop "shall not allow any preacher to remain in the same pastoral charge more than five consecutive years." In 1900 the *Discipline* provided that the pastors could be reappointed by the Bishop

A CHURCH SUPPER IN 1896

annually, "for as many years as seems best to all concerned." Thus the traditional pastoral time limit was abolished.

Another change was the elimination of the probationary period for church memberships. In connection with the annual revival meetings held in former years with all the excitement and emotion incident thereto a safety valve was provided. In order that persons might not be taken into membership without some test as to their sincerity and steadfastness they were put on "probation" for at least six months. If found faithful they were received into full membership at the end of the probationary period. In 1908 the rule was modified by eliminating the six months probationary period but requiring recommendation by the Official Board, with the approval of the pastor, before candidates were received into full membership. At the present time the *Discipline* provides "all persons seeking to be saved from their sins and desiring to live the Christian life are eligible for membership in the Methodist Church."

An important change was made in the rules forbidding dancing, gambling, etc. In the early days of the Church the Disciplinary rules regarding Christian conduct were specific. Section 248 defined taking part in dancing, games of chance (including horse racing), theater going, and attending circuses as "imprudent and unchristian conduct." Charges could be brought against members so indulging. The general conferences of 1908, 1912, 1916, and 1920 had many warm debates on the elimination of these prohibitions. In later years much of the original subject matter was omitted and a general admonition was substituted, which reads "taking such diversions as cannot be used in the name of the Lord Jesus." However, under "special advices," in the *Discipline* of 1920 this significant warning is used:

"We, therefore, look with deep concern to the great increase of amusements and in the general prevalence of harmful amusements and lift up a solemn note of warning and entreaty, particularly against theater going, dancing and such games of chance as are frequently associated with gambling. We advise them to remember that often the question for a Christian must be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We direct all our Bishops, district superintendents, and pastors to call attention to this subject with solemn urgency in our annual and quarterly conferences and in all our pulpits; and our editors, Sunday School officers, youth league officers, and class leaders, to aid in abating the evils we deplore." *

Contrasting the position of the church at that time with the present, we note the church bulletin of May 15, 1898, contained a notice of a mass meeting to be held at the YMCA

* Whether the elimination of these rules was best for the spirituality of the church depends upon one's point of view but if we do approve of the change, let us not forget the warning.

that Sunday afternoon to protest against public baseball playing on Sunday.

Up until about 1916 the movies of Dayton were closed on the Sabbath day. A vigorous campaign was conducted by the movie proprietors and their friends to open on Sunday afternoons and evenings. A municipal judge vigorously supported this movement and promised the citizens if the movies were allowed to operate on Sundays he would see that a portion of the proceeds were devoted to charity. And so the movies were opened on Sundays. This promise was not fulfilled or at the most, it was continued but a short time.

The people of Grace Church have always appreciated good music. The first organist was a lady by the name of Wells. Miss Aggie Stout, considered the best soloist in the City, sang a solo at the morning service. We copy the following item from the *Dayton Journal* of Monday, October 20, 1879.

"Grace M. E. Church has for a long time been led in their singing by a cornet, but a change has been made and that congregation now follows the leading of a quartet, composed of Misses Kate Wallace and Anne Trabing and Messrs. G. W. and C. I. N. Peters. They sing admirably and are doing themselves credit in the voluntaries they render."

For some reason or other this voluntary choir decided not to volunteer longer, and Mr. Paul Habenicht, a concert violinist and cornetist who had arrived with his family from Detroit, was engaged as cornetist. "Under his leadership the congregation's singing improved and the change was considered a success."

1851

Dayton, Ohio.

Apparently the Official Board was not enthusiastic about paying large sums of money for the music, for on October 10, 1882, S. W. Hurlburt was employed as organist and Edward Franzen as cornetist, compensation to be "$2.00 for each service at which they were present." Mr. Franzen had come from Hartford, Connecticut, and was cornetist for the National Soldiers' Home Band. In October, 1883, the music committee selected Lucius Cook, Sr., manager of the Fourth Regiment Band and Orchestra, to be cornetist. Upon his death in 1889, John V. Lytle, prominent in Dayton band circles, was made church cornetist.

JOHN V. LYTLE

Following Mr. Hurlburt as organist, Howard Forrer Peirce was chosen.* Others were Marriott Strickland, Will Chamberlain, Anna Cosley Wright, Stanley Dunkelberger, Clarence Day, Ed. Hart, Helen Crosley, and Edna Sutton.

HOWARD FORRER PEIRCE

In 1910 the music committee engaged a quartet of four outstanding singers of Dayton: Mrs. Clara Turpen Grimes, soprano; Mrs. Robert D. Funkhouser, alto; Frank J. Kiefaber, tenor; Grant Odell, bass; with Mrs. Anna Cosley Wright organist. It was a distinguished looking group and had, as one expressed it, a "lot of class." Their music was of

* Mrs. Conover included Mr. Peirce as one of the "Saints and Prophets of Dayton" in her book. He died at the age of 33. Attached to the organ in the sanctuary of the church is a tablet reading "In Memoriam. Howard Forrer Peirce. For many years organist of this church. Died in Phoenix, Arizona, April 19, 1899."

the highest order and the church was very proud of its quartet. After the flood of 1913 a short period of financial depression locally followed and the church was put to considerable expense for rehabilitation. The Official Board felt that it could not continue the heavy cost, approximately $2,500 per annum, and the services of the quartet were discontinued in the fall of 1913. A chorus choir was organized with a paid director and paid singers and from that time on Grace Church has had a chorus choir. Gordon Battelle was the first director and served until the church moved to Dayton View and for several years thereafter. During this time the choir initiated the giving of religious cantatas in costume at Easter and Christmas time which drew large crowds.

Reading in the Official Board's Minutes of November 29, 1901, that "Superintendent Reynolds asked for $50.00 to purchase candy for the annual Christmas treat" brings to mind the happy occasions for the children (and even more so for the adults) when all traipsed to see, hear, and participate in the Christmas program. One was lucky to be ap-

pointed on the candy committee. The committee usually purchased the candy in bulk. It was weighed out carefully, for each box so many chocolates, so many "French" pieces, gum drops, and the balance in hard candy costing 6 cents and 8 cents per pound. The committee met several nights in advance and there was no law prohibiting a chocolate to be slipped into the mouth frequently. The "pieces" spoken at the entertainment captured the audience. The smaller the child and the fewer the words, the greater, of course, was the applause. The same may be said for Children's Day and Rally Day programs.

Those who were reared in that atmosphere cannot help but look back with a feeling of nostalgia, remembering the happy times they had at the "Christmas Treat." The box of candy, with plenty of red and green decorations indicative of Santa Claus, Christmas trees, etc., was given to each boy or girl aged from two to eighty as a reward for being a faithful member of the Sunday School. Frequently visitors who came were likewise rewarded, even if not entitled to the gift. Everybody carried home at least one box and sometimes several more for baby brother or sister who could not be present.

The Sunday School picnic was an annual occasion and was looked forward to by all of the membership. The first Sunday School picnic after moving into the Fourth Street Church was held on the Soldiers' Home grounds. The Third Street cars were new with only a single track and occasional switches. The children walked to Third Street and the horse cars took them to the barn west of Western Avenue and from there they transferred to the old dummy line which hauled them to the depot in the Home grounds. The picnic grounds were close to the Deer Park.

When the annual picnic was nearly due, committees were appointed on time, place, sports, refreshments, etc., and when the day arrived mothers packed the baskets, which, by the way, were opened for a "snack" long before meal time. Lemonade and ice cream were always furnished by the Sunday School. Some boys' appetites for ice cream apparently could never be satisfied. The contests were for all the school, children, young people and adults, and included wheelbarrow races, sack races, drop-the-handkerchief, prisoner's base, trimming hats, pitching horseshoes, baseball, etc.—something doing for everybody. Of course, there were no automobiles and the luxury of a streetcar ride was tremendously enjoyed. The streetcars were mostly open ones. The company, being short of cars, sometimes used construction cars with a canvas top and temporary seats placed crossways in them.

But the picnics "deluxe" were those held out of town. Then special trains were chartered and children, youths and adults, mostly by families, had an opportunity to enjoy the country. For many folks these excursions were the only chance they had to go to the country. Picnics were held at Kil Kare Park, Yellow Springs, Ludlow Falls, and Richmond, Indiana.

RAIN! RAIN! RAIN! No Daytonian who went through it will ever forget those terrible days of the Dayton Flood in 1913. March 25, at 5:00 A.M. the whistles blew and the bells rang to warn the people of their danger, for the banks of the levee along the river were about to overflow. Several hours later the water rushed down the streets in great waves compelling pedestrians to run or climb the lamp posts for safety. Over two hundred horses attached to wagons and trucks swam until exhausted and then sank to their death. Four hundred people of the Miami Valley were trapped and perished

in watery graves. The picture showing Grace Church was taken when the water was still rising. It reached the lamps on the street posts, and inside the church the water was eight to ten feet deep. That depth prevailed over the downtown section. Two and one half miles of Third Street were under water and in North Dayton many houses were completely submerged. One could not buy food. Stores out of the flood district were ordered closed so that citizens were compelled to get in the bread line, rich and poor, black and white.*

The Flood at the corner of Fourth and Ludlow, Grace Church.

In common with downtown buildings, after the flood waters receded, the church property was a "mess." Mud and muck were everywhere, inside, outside, on the streets and on the sidewalks. Within several weeks, however, the church was able to resume worship in the sanctuary.

Well do we remember the first service held after the flood in the upstairs auditorium of the church. It was damp and gloomy but the people were grateful that their lives were spared. The Bishop was present to assist Dr. McGurk in the

* Too bad that it requires a catastrophe to make men realize they are all brothers.

service and the congregation joined with emotion in singing John Wesley's hvmn written almost two hundred years previously:

"And are we yet alive, And see each others' face?
Glory and praise to Jesus give, for His redeeming grace.

What troubles have we seen, what conflicts have we passed,
Fighting without, and fears within, since we assembled last!

But out of all the Lord hath brought us by His love;
And still He doth His help afford, and hides our life above.

Then let us make our boast of His redeeming power,
Which saves us to the uttermost, till we can sin no more.
A-MEN."

The officers of the Montgomery County Sunday School Association thought a parade of all of the Sunday Schools in the city would be an inspiration to the whole town as well as to the schools participating. This plan was used successfully in Brooklyn, New York, for 85 years; also, in Philadelphia and Pittsburgh, Pennsylvania.

The parade was held on September 25, 1914, and both newspapers the next day gave columns to the description, and a large amount of space to pictures of the floats and marchers. The parade was composed of six divisions and was in the charge of Col. W. E. Sparks as Grand Marshal. The first division was the downtown section commanded by Col. H. E. Meyers and red was used in decoration. The second division, the Southeast section, was in the charge of Capt. E. L. Eidemiller and yellow was the division color. The third division, East End, was in the charge of Dr. J. M. Chase with blue. The fourth, North Dayton, Charles D. Leaply, with pink as the color. The fifth, Riverdale division commanded by J. M. Switzer, used white, and the sixth, the West Side division, D. O. Leatherman, had orange as their division color. Banners were carried by all the schools and the slogan used was "Keeping step with God's work." The parade was held on the Saturday afternoon preceeding Rally Day.

The judges of awards were H. D. Dickson, E. H. Sines, and Dr. H. J. Christman. They were in the grandstand at the courthouse. After the parade, they gave the following awards: to the Homestead Avenue M. E. Church, the largest percentage of enrollment; to the Oak Street U. B. Church, the best appearing school; to Grace M. E. Church Joyce Class, the best appearing class; and to the Woman's Bible Class of the Fourth Reformed Church, the largest adult class

participating. We quote from the Sunday *Journal* of the next day:

"Men and women, aged and decrepit, marched with joyous faces. Little tots rode in wagons and autos, and walked, their faces beaming radiance. Men in whose veins coursed the blood of virile youth and pretty maidens whose blushing cheeks offered happy contrasts with their white dresses, marching; and as they marched they sang "Onward Christian Soldiers" and other rallying cries of freighted souls. Gonfalons * of the faith pointed the way and at the same time proudly acclaimed to the crowds of onlookers who lined the streets and sidewalks and who intensely watched from office windows, the faith that inspires the human soul to take its stand for Christ."

At Fourth and Main Streets where the *Journal* stationed three men to observe, it required exactly one hour, forty-five minutes for the marching line to pass. By actual count there were 9,676 in the parade. Among the notable features was a cross formation by the Joyce Class of Grace Church, a number of floats including "Education" and "In the Master's Service." A large cross with teachers and children in white drawn by horses was a feature. The Christ Episcopal Church had a large float on which were members representing Indians with nurses attending. Dr. Garland, pastor of the First Lutheran Church, one of the most prominent ministers and civic leaders in the city, headed a class of 81 men and women, each carrying the banner of militant Christianity, "By this Sign, Conquer." Park Presbyterian had two hundred men and women pushing baby carriages and carrying Bibles.

"I need Thee every hour" was the subject of a remarkably

* A banner or standard carried by the early Christians.

fine float with women in white surrounding the float and carrying out the idea of trusting and obeying, holding ropes attached to the float. "A Helping Hand" in which two teachers dressed in white with a child between them on a rsutic bridge, was the subject of a float, and one depicting the training of children of all ages, seated on steps according to their ages, while an organ played was the subject of another. The "Anti-Kants" of the Central Church of Christ had 250 men wearing yellow sashes and a float revealing a number of aged women under the saving grace and protection of faith.

As prohibition was being agitated at that time the Oak Street U. B. Church carried mottoes saying "Vote dry for my sake," "The Saloon must go" and "Where men go, boys go." The East Dayton U. B. Sunbeam class dressed in white and bearing blue parasols made an interesting sight. Many other floats and features which were very beautiful and spectacular were included in the parade. Of course, the whole project was a tremendous demonstration of the Sunday School work and involved much preparation and planning by all of the schools and the County Sunday School Association officials. At the time H. C. Cridland was the General Secretary.

The First World War of 1914-18 was the greatest in the history of the world up until that time. The heir to the throne of Austria-Hungary was murdered by a young Slav who wanted to throw off the Austrian yoke. Austria accused Serbia—the Serbians appealed to Russia. Soon Germany and France were involved; then Belgium, Great Britain and Japan. Germany used liquid fire and poison gas; also submarines, using the latter to blow up the passenger ships, including the great "Lusitania," carrying many American passengers. The

whole world was then afire with war and hatred. America joined the Allies and raised 4,000,000 men for service. 93% of the world was belligerent—only 7% neutral. The cost of that war was estimated to be two hundred billion dollars, and the number of men killed or wounded, 30,000,000.

America's share in this war was supplying 4,800,000 men to the armed forces and having a total of 100,000 in deaths and disease, and 236,000 in wounded. The cost of the war to America was over $30,000,000,000.

Stanley Ausperger was the first Dayton victim. He was killed in the sinking of the "Tuscania," the only troop transport sunk by the Germans. A memorial service was held at Grace Church in the charge of Dr. Bunton. The church also lost its former organist, Clarence Day, an attractive young man of exceptional character, who was killed in the American offensive in the Argonne.

STANLEY AUSPERGER

CLARENCE DAY

Contrary to the belief of the present younger generation and the short memory of the older ones, prohibition, which went into effect August 16, 1920, was not hastily adopted. It was the result of years of work by earnest Christian workers, especially the women, who wanted to rid the country of the greatest of social evils. Before the United States entered the World War in 1917 twenty-five of the forty-eight states had adopted State prohibition. By action of the States themselves, 2,625 counties throughout the country were dry when the

National Prohibition Law was enacted. There were only about 419 counties in the whole country in which the sale of liquor was legal. Of Ohio's 88 counties during ten years of constant fighting, the Anti-Saloon League of Churches of this State had held local option elections, sometimes repeated three or four times in a county, until the majority voted dry. Finally 80 counties had become dry. There were only a few big cities like Cincinnati, Cleveland, Columbus, Toledo, Dayton and Akron left in wet territory.

In Dayton the fight was bitter. Many of the churches carried large banners across the front reading: "Vote for Prohibition." Signs strung across the streets and elsewhere by the wets urged opposite action. The papers were filled with ads for and against the measure. The streets at night had soap-box orators giving "wet" and "dry" speeches. No political campaign in the past had aroused the populace like this one. Of course, all the Methodist and other Protestant Churches were in the fight but none more so than Grace M. E. By action of the Official Board September 4, 1917, the first floor of the church was given to be used for dry campaign dinners daily, six days a week, for the six weeks preceding the election on November 6, 1917.

That fearless and dynamic fighter, Dr. Dan McGurk, set his members afire by his oratory and passion for a righteous cause. One felt like going out and throwing brickbats at these "hell holes" after hearing McGurk. On November 1,

1914, the Congregation "by rising vote expressed loyalty and support in the acknowledged leadership of Dr. McGurk in the great fight against intemperance." *

Prohibition was finally ratified nationally, June 16, 1920, as the 18th Amendment, Ohio being one of the forty-six states confirming. Rhode Island and Connecticut only refused to ratify.

Even as Francis Willard, founder of the W. C. T. U., was the great leader in the temperance movement, Susan B. Anthony was the founder and leader of the Women's Suffrage Association, an organization devoted to the "Emancipation of Women" by giving them the franchise to vote. The two movements worked side by side through the years and on August 26, 1920, the 19th Amendment was ratified by all of the states except Alabama, Maryland and Virginia.

Near the end of the campaign there was a great parade in Dayton composed almost entirely of women, with a comparative small number of "courageous" men bringing up the rear. The male contingent well remember the slurring epithets hurled at them as they trudged along, feeling a little sheepish, but anxious to help the enthusiastic women attain their goal. Everyone at that time thought when the women got the vote, the saloon and its attendant evils would be eliminated.**

We understand that the Roman Catholic Church does not canonize her saints until many years after death. As stated in

* Several years preceding Dr. McGurk's death the writer was in a meeting of men at the YMCA. When the liquor conditions were referred to the Doctor got to his feet and said, "If this old heart would only allow me, how I would like to get into a temperance fight again!" You could see the old flash of the eye, and only wish that we had at present a leader in our city who would go after the moral conditions as Dr. McGurk did.

** The women got the franchise—but many folk think the conditions, as far as women and strong drink are concerned, are worse today than before suffrage.

our preface, we do not include in this history those "Saints" now living but do mention several of blessed memory that have gone before.

Many children and young people have been spiritually awakened and influenced under the teaching and preaching of Grace Church but none has led a more inspired and useful life than Lucy W. Sullivan. Her father, Stith Meade Sullivan, was a lawyer and active layman of the church and its treasurer at the time the new church was constructed at Fourth and Ludlow Streets.

SULLIVAN FAMILY—STITH NO. 1—JUDGE W. B. NO. 4—LUCY NO. 3

About 1870 the Woman's Foreign Missionary Society of the church was organized and Lucy became a member. From those meetings she received the call to become a missionary. Having completed her schooling in the Dayton Public Schools she attended a Methodist college at Cincinnati. She returned to Dayton, taught a class of girls in the Sunday School, played

the organ and made herself useful in church activities. She refused an offer of marriage to one of the very fine young members of the church, feeling her duty was in the missionary field. She took a course of evangelist training in the Moody Bible Institute of Chicago and later when Isabella Thoburn, a sister of Bishop Thoburn of India, came to Grace and discussed the work in India, Lucy immediately offered her services and was accepted.

Her first appointment was in Lucknow, India, and after learning the language she went out with others and preached the gospel. Later she was given other appointments and she adequately filled them. A vacancy occurred at Pithoragarh, an important post high up in the Himalaya Mountains. No one wanted to go there, however, for did not see a white face from one conference to the next. But she took the school with a farm attached, worked by the women as was the custom, and stayed twenty years.

She made three trips back home in her many years of service. During these trips she traveled all over America, telling of the work in India. Although she was retired by the Women's Foreign Missionary Society at 65 years of age, as was the custom, she was not content and returned to India where she worked as manager of a vacation home for missionaries in the mountains. She was faithful to the end which occurred in 1943. One of her last letters reads, "Well, I am ready to go. The dear Lord has given me many years of blessed service in His name. With great comfort the years have rolled over my head." Aside from her general work she adopted two motherless boys, putting them through preparatory school, college and seminary. Both are married and have children.

One is a preacher, the other a professor with 96 boys in his charge at Forman Christian College. Space forbids relating her many outstanding acts of service to her Master. All hail Lucy Sullivan! You have many stars in your crown. How we wish Grace Church had more like you!

A saint in a family is exceptional—but what would you think of a whole family of saints? Such was the family of Mr. and Mrs. Charles W. Snyder and son, Walter. Hannah Snyder was an invalid for years, lived in a wheel chair but directed efficiently her household, entertained her guests and was a pleasure to those who came in contact with her. Unable to attend the services at the church she prayed for her church, its pastor, its leaders and its work. She was a great believer in the efficacy of prayer and the church definitely benefited by her prayer life. A friend said, "When I visit Mrs. Snyder I receive a spiritual uplift."

The Rev. Dr. Fuller, probably one of the most intellectual of Grace pastors, every Sunday night spent an hour with her, preaching the entire morning sermon. Many times this was quite a task for he was required to be at the Epworth League meeting before church and was already worn by the heavy Sunday program. Charles W. Snyder, the husband, was a devout and faithful steward and secretary for years of the Official Board. Walter, the son, was injured when a boy by falling off a horse and suffered with a spinal affliction all of his life. While his body was deformed he had a brilliant mind, was in the private practice of law and later the assistant city attorney for the city of Dayton. Walter Snyder, although young, was a great religious leader in the church, a trustee, served in many important committees, a Sunday school

teacher, and most helpful and inspiring as a prayer meeting leader and worker.

One of the most spiritual men in Grace Church was Dr. Harry E. Palmer. Busy in his profession (he had a large practice) yet only on extraordinary occasions did he miss Sunday School, church worship and prayer meeting services. He also was a valuable member of the Official Board and taught a Sunday School class of boys whom he influenced and helped. Some of these now, likewise, hold official positions in the church.

During the last few years of his life he devoted most of his time in helping at the Springfield Street Mission which Mrs. Palmer was instrumental in establishing. Instead of enjoying the sermon and inspirational worship of his own church, he made the sacrifice of going each Sunday morning and sometimes evening to the little Mission on East Springfield Street.

Dr. Palmer became a teacher and superintendent of the Mission Sunday School and it was a touching sight to see the children clinging to him, many of whom he had brought into the world. He gave more and more of his time professionally to the Mission people. They all depended on him for medical and other services. That Mission has now grown into the Eastwood Methodist Church, with its own pastor. In honor of the faithful and continuous work done by Dr. and Mrs. Palmer, Mrs. L. G. Battelle, and others, the Official Board of Grace Church provided a lovely parsonage, badly needed, for the Eastwood

Church. The Eastwood Church is located on Woodley Road, East Dayton, and is now fully paid for.

Two different parsonages were furnished our pastors and their families during this period. In 1876, the Centennial year of our Republic, the congregation held a Centennial tea party. The invitation to the party read, "to contribute our mite towards the furnishing of this home now soon to be completed." This new parsonage was erected on the site originally purchased and used since 1839. The location was on West Third Street where the post office is now located. In 1901 this parsonage was sold to the Women's Christian Association for $12,000. Later another parsonage on South Robert Boulevard was purchased, valued approximately at $8,000. It was sold in April, 1918, to Don C. Westerfield for $7,650.

What about the preachers in the Fourth and Ludlow Church? Grace Church had the reputation of having some of the greatest preachers in this section of the country. It is difficult, however, to secure detailed information and incidents relative to the type and personality of these men. What was each man like? Was he a good preacher? A good pastor? Popular? How did his wife and family fit into the picture? Although we know so little of these men, something of interest about each preacher has been secured by research or has been related to us by older members of the congregation.

Dr. W. W. Hypes was still pastor when the services were transferred from old Wesley Chapel to the first floor in the new church building at Fourth and Ludlow. Dr. Hypes' daughter, Helen, married Judge Wm. B. Sullivan, a brother of Miss Lucy and a son of Stith Sullivan.

Dr. W. W. Ramsey, 1869-71, followed Dr. Hypes. It was said that "under the blessing of the Great Head of the Church, Dr. Ramsey created revival fervor wherever he went." Referring to his work at Dayton, we quote from his memoirs, written by another, "Our beautiful Grace Dayton Church had just been completed. The hour and the man had met, and the greatest revival that church had ever known, which shook it as Paul's revival shook Ephesus, was a crown which Lord Christ put upon that pastorate."

Dr. Ramsey served some of the leading churches of Methodism including Christ Church, Pittsburgh, Central Church, Detroit, Tremont, Boston and Arch Street, Philadelphia. He was an accomplished musician, a great preacher, a great pastor, an elocutionary delight, a charming personality and gifted in prayer.

The following is related relative to Dr. John F. McClelland, 1872, young and unmarried, who came to Grace from Arch Street Church, Philadelphia, one of the largest and richest churches of that city. A wealthy Methodist woman of Philadelphia had adopted him when a child, a pockmarked, red haired baby. She gave him her name, educated him and saw him become pastor of the greatest church in her city and one of the most eloquent preachers of America. He was the only preacher in Dayton that regularly packed his church to overflowing, both in the morning and evening services. Fourth Street would be crowded, awaiting the opening of the church doors and "standing room only" was usual.

Dr. M. A. Richards followed, 1873-74. He was reared a member of the Disciples Communion, trained with care and devotion, but under Methodist influence at Iowa College became convinced that he should enter the Methodist ministry. He was called to several prominent churches in the East, Philadelphia, Pa., and Lawrence, Mass., but was forbidden to stay in that territory on account of his wife's health and settled again in this part of the country. He was particularly gifted in prayer, was a large and handsome man, and his pictures made him look more like a business executive than a preacher.

Dr. Thomas H. Pearne, 1875-77, came from a large family in New York State. Ten children there were besides father and mother. He had an early conversion and preached in different sections of the country, first in New York, then in Oregon, then down south at Knoxville and was presiding elder there at the close of the Civil War. He came to Ohio in 1874, and was appointed to Grace Church.

When in Oregon he missed, by one vote of the legislature, being elected United States Senator. Like many preachers of that day he was fond of fine and fast horses which, of course, drew considerable attention.*

* Charles Ferguson Sullivan relates, as a boy, "Dr. Pearne was a great horseman and once he arranged to trade horses and asked me to go along with him. We drove to West Carrollton which, to me, was a long drive. There we waited for the man from Franklin and when he came we exchanged horses and re-traced our journey."

Dr. Pearne brought to the new parsonage on Third Street a beautiful and gifted young bride, whom the older members mention enthusiastically. She had, as one expressed it, "just the right touch." The young people swarmed to her like bees to honey, and she not only drew them to herself but to her Christ. Many were led into active Christian service by her efforts, including Lucy Sullivan, our Missionary to India. She organized a class for them that met in the Pastor's study every Friday night and the room was always full.

Dr. A. B. Leonard came next, 1878-79. Temperance and foreign missions were his principal themes. He was a big man physically and a powerful speaker. He became Missionary Secretary of the Methodist Church which position he held until his death. He had five children of whom Adna, the youngest, became a Methodist bishop.

Succeeding Dr. Leonard came Dr. W. L. Hypes, referred to before, who served a second term, 1880-82.

Dr. R. H. Rust followed, 1883-85. He was a graduate of Ohio Wesleyan University and Union Theological Seminary. In the early days of his ministry he occupied eastern pulpits and traveled in Europe. In 1880 he was transferred to the Cincinnati Conference and was president of the Cincinnati Wesleyan College for several years. He came immediately thereafter to Grace Church and from here went to Ann Arbor, Michigan. He was not only an ex-college president but a gifted man in business affairs. For many years he served as a director of the Union Central Life Insurance Company, one of the largest in

the country. Dr. Rust was "one of our ablest preachers and educators and young people found in him a wise counselor and inspiring leader."

Dr. B. F. Dimmick, 1886-88, was pastor during the great revival of 1888, referred to elsewhere in this history, when four hundred and ninety-two persons were converted. This historian wants to pay a special tribute to Dr. Dimmick who, as before stated, thoughtfully pasted a full account of the great revival in the minute book of the church.

A brilliant young Irishman was the next pastor, 1889-93. His name was William I. McAfee. He ran away from home in Ireland because his father, a university professor, wanted him to become a preacher. By the strange ways of Providence he became a Methodist preacher in America. It is said he had an original way of treating his subjects as well as a beautiful literary style. He later became Governor McKinley's pastor and friend at Columbus and afterwards preached at Evanston, Illinois, and several leading Chicago churches. Dr. McAfee was the only minister we have ever heard of who had a regular critic by request. He asked Miss Anna Arnold (afterwards Mrs. Thomas, wife of the governor of the National Military Home) to correct and criticize him not only for his pronunciation but for all pulpit mannerisms, diction, etc. She sat in the same pew with one of our older members (at that time a child). Quite an impression was made on the little girl when she learned what Miss Arnold was doing.

The Old Grace Church

Grace M. E. Church,

Ludlow & Fourth Sts., - Dayton, O.

W. A. ROBINSON, Pastor.

Regular Services.

Sunday

Sunday School, 9 a. m., L. D. Reynolds, Superintendent.
Preaching, 10:30 a. m. and 7:30 p. m.
Junior League, 2:30 p. m., Mrs. C. H. Brown, Superintendent.
Epworth League, 6:30 p. m., Mrs. H. E. Palmer, President.

Tuesday

Pastor's Class, 3 p. m., in Church Study.

Wednesday

Prayer-meeting, 7:30 p. m.

Communion Service each Quarter, beginning with the first Sabbath in January.

When Members change their Residence, or in case of sickness, they are requested to notify the Pastor promptly.

The Pastor can be seen in Church Study at 2 P. M.

The Pastor will be pleased to call on Strangers, if they will give Name and Residence to an Usher.

The Seats are Free; and a Cordial Welcome

is extended to all Visitors. If you do not worship elsewhere, make this your church home.

Woman's and Pastor's Aid Society, Mrs. James Campbell, President. Meets first Monday of each month in the Lecture Room at 3 p. m.

Woman's Foreign Missionary Society, Mrs. Bruce Van Wormer, President. Meets at the Residence of the members, first Thursday of each month at 3 p. m.

Woman's Home Missionary Society, Mrs. George Parrott, President. Meets at the Residence of members, second Friday of each month at 3 p. m.

Official Board meets the last Friday of each month at 7:30 p. m. in the Study.

J. R. Boult is the Treasurer of the Church. Office in Callahan Bank Building.

Val. Schaeffer is Treasurer of Benevolent Funds. Office in Manhattan Building.

Committee on Seats— D. W. Greene, H. M. Estabrook and J. E. Reed. On Ushers—W. L. Adamson, Irvin C. Souders and W. B. Sullivan.

No Seat will be Reserved after the Opening Hymn.

The Regular Collectors are:—
R. T. Johnson, C. W. Snyder, J. S. Frizell, J. R. Boalt. Substitutes:—A. J. Conover, J. E. Reed, and F. N. Aull.

Notices to appear in this folder must be in the hands of the Pastor by Friday noon.

A Children's Class for those who are probationers, or members, will meet every Friday at 4 P. M., in the Pastor's study.—*Miss Jennie Whitmore*, Leader.

Please keep this Folder for Reference.

The Congregation is requested to STAND during Singing; and Responsive Scripture Reading, and to join heartily in these services.

ORDER OF SERVICES TO-DAY.
MARCH 7, 1897. MORNING.

Hymn No. 822. Prayer.
Responsive reading of 8th Psalm.
"GLORIA PATRI."
Collection. Lesson, Matt. 23:1-12.
Hymn No. 666.
Sermon by the Pastor: Subject,—"Jesus—a Sensational Preacher."
Text:—Matt. 7:28.
Prayer. Hymn, No. 605.
Benediction.

The Collection, outside of the envelopes, is for the Sabbath School; inside, for expenses of the Church.

Rev. B. Fay Mills,

The Famous Evangelist, will give three Lectures in the Auditorium of this Church, on the evenings of March 6, 7, and 8.

Proceeds; for the Folder and Mercy and Help Funds of the Epworth League.

TOPICS—"The Social Peril." "What must Society do to be Saved?" "The Christianization of Christianity." Course Tickets, 50 cts., Single Tickets, 25 cts. 7:30 P. M.

NOTICES will not be read from the Pulpit.

EVENING.

Hymn 518. Prayer.
Responsive reading of 112th Psalm.
Hymn 359.
Sermon—by Rev. B. Fay Mills: Theme, "What must Society do to be saved?"

Persons holding Course Tickets will have reserved Seats. HYMN 535.

Benediction.

EPWORTH LEAGUE:

Topic for March: "Missions in the Prophets."

✣ TOPIC AND REFERENCES, MARCH 7, 1897. ✣

The Call to the Work. Isaiah 6: 1-10.

NOTICES FOR THE WEEK.

Monday, at 7-30 P. M.—The Rev. B. Fay Mills, will give his Lecture in this Church, on "The Christianization of Christianity."

Wednesday—at 3 P. M., Prayer-meeting at the Widows' Home.

At 7-30, Prayer-meeting. The Sunday-school will report its work and hear suggestions.

Friday—at 2-30 P. M., the W. H. M. S. meet in Lecture room.

Dr. W. A. Robinson, 1894-98 was a lovable man and a wit. He was converted at nine years of age, a graduate of Ohio Wesleyan University and a soldier in the Civil War. Some of our older members enjoy relating incidents about him. At the time bicycles were the rage and he led the young people for rides out to the water works on Wednesday evenings after prayer meeting. You know how popular he must have been with the young.

"Sometimes at prayer meeting, when the leader found that the time for witness by word of mouth was growing short, he would call upon the members to "testify by rising." Upon one occasion Dr. Robinson pressed for testimony—"How many would testify if we continued longer?" A half dozen arose. The Doctor took them at their word. "Well, sit down and we will hear from Brother Harry Guion." The latter was tongue tied and couldn't speak. No one would enjoy this situation more than clever Dr. Robinson!

Probably a more saintly preacher never ministered to Grace Church than Dr. C. W. Gullette, 1899-1902, who died June 14, 1902, while pastor. The official minutes refer to his death and funeral. The church was indeed bereaved.

Dr. Gullette was one of the most lovable men to fill Grace pulpit. He was reticent in habit, spoke but seldom of his own spiritual experiences but was "incisive and inspiring in relating the common affairs of life and by a single stroke

flashed them into beauty." His eyes would flash, his face would become radiant and his descriptions were wonderful.

Unfortunately an insidious disease, tuberculosis, had fastened upon him from which he did not recover during his ministry in Dayton. During many weeks of pain, prayer and waiting, he never failed in his consideration of physicians, nurses, friends and hospital staff. He died, trying in his delirium to sing "Lift Up Your Heads, Oh Ye Gates." Mrs. Gullette is now living at the Methodist Home in Cincinnati.

Dr. H. C. Jamison, 1903-06, was the energetic, dynamic, barnstorming "Billy Sunday" type. Nobody went to sleep under Jamison. After six years of hard college work he entered the Central Ohio Conference and to show the tremendous energy of the man, he organized the society and built the Howard Street Church at Findlay, Ohio.

Many incidents were related in connection with Dr. Jamison's pastorate. One Sunday morning, the pipe organ went on a rampage while he was praying. He stopped, paused and then shouted, "Shut that thing off." This so offended the organist that he resigned. Jamison had a beautiful young wife, refined and stately. One night at prayer meeting he called on her to pray. Mrs. Jamison was confused and could not get her tongue. After waiting a few seconds he said: "Blanche, aren't you *ever* going to pray?"

On another occasion, attendance at prayer meeting being compulsory for the young people, Dr. Jamison called on Mrs. Karl Lorenz (nee Carrie Boalt) to pray. "And now Sister

Boalt will lead us in prayer," he said. Mrs. Lorenz relates, "I thought I would drop through the floor. Confused and unwilling I could think of only one way out. We got on our knees, as did the whole congregation, and I nudged my father and whispered 'He said *Mister* Boalt.' My good father responded beautifully. But Dr. Jamison saw through the ruse and a few minutes later, his eyes dancing, announced 'Miss *Carrie* Boalt will now lead us in prayer.' There was but one thing to do now and I did it! That was my introduction to praying publicly and it took most of the fear away from me, giving me new confidence and opening new channels for me. I may have thought for a few minutes that I was pretty smart, but it was the minister who was really smart—not I."

After leaving Grace Church he was elected presiding elder. While serving in the latter office he was in an accident and severely injured his spine, from which he suffered the rest of his life. Notwithstanding all this he continued in the ministry, serving the First Methodist Church at Findlay, Ohio, twice, altogether nine years. In Findlay he built a country place, "Fairholm," where his closing years were spent.

Dr. Marcellus F. Fuller, 1907-11, intellectual and scholarly, was a fine pastor and deeply interested in his people. We refer elsewhere to his weekly visits to Mrs. C. W. Snyder from whom he secured so much inspiration. Mrs. Fuller, still living, writes how faithful he was in those visits. Dr. Fuller, able, energetic and always alert, is gratefully remembered by his parishioners.

Dr. Daniel D. McGurk, 1912-15, came to Dayton from Kansas City, Missouri, where he was pastor of a large institutional church. Elsewhere we have referred to his fight in the prohibition cause. He did not hesitate to speak from the pulpit on any public question that needed a champion. Dr. McGurk was a sincere and brilliant man. He was noted for his independent thinking and action. As an illustration of his independence, we recall the following incident: The church auditorium at Fourth and Ludlow during the summer months was almost unbearably hot at times and the doctor for several summers set the style of appearing in the pulpit very neatly dressed, without suspenders, coat or vest. This created considerable comment at the time but the congregation thought it sensible and approved. The daily press also publicized it by a picture of the doctor in his pulpit and commented favorably. As a speaker and public lecturer he was always at home in the pulpit and on the Chautauqua platform, and did much to mold the opinion of his listeners to a finer way of life.

Dr. George W. Bunton, 1916-21, came to Grace from Kentucky. He was the youngest presiding elder in that State, was jolly, full of youth, and popular with everyone, particularly with the young people. He had a great gift for friendliness, and as Abou Ben Adam, could say, "Write me as one who loves his fellow-man." He was the last pastor to serve in the downtown

church and under his pastorate the old church was sold, the financial and building plans set up preparatory to moving to Dayton View and erecting the new edifice.

In Part I of this history, we reported that the first Methodist Sunday School, attended by about 100 persons, including parents and children, was organized on July 30, 1818. The school was divided into classes and pupils were taught to read and write and were given religious instructions. The religious education of the members by the Sunday School has always been considered of paramount importance. It has been said that 85% of church membership has come through the Sunday School. The pastors of the church have always been charged with the responsibility of its management and teaching.

Indicative of the scarcity of good books available for suitable reading, the Sunday School maintained a library and the annual conference reports include the number of books at the end of each year. From 1857 to 1892 the number of volumes ran from 400 to 1000. After the latter date the inclusion of the library report was discontinued. The books of the library were sent to a little Methodist church at Clearwater, Florida, which was very appreciative of the gift.

We do not have the actual figures showing the progress of the Sunday School from 1818 to 1856, but from the latter date the reports made by the pastors to the annual conference include the membership of the Sunday School and are given in the table at the end of this period. Neither do we have a record of all the laymen who were chosen for the leadership in this most important branch of church activity. The first superintendent of whom we have any knowledge was Eugene Parrott, son of Thomas Parrott, whose generous bequest was of

EUGENE PARROTT

J. R. BOALT

great financial assistance in building the downtown church. Eugene Parrott was a man of superior education and personal character and at the time of his death was the oldest living graduate of Princeton University.

Of J. R. Boalt it was said that he was one of our best Sunday School superintendents and one of the most spiritual. "One of the most gracious men I ever knew. As a child of ten I never remember him without a smile," says one of his former students.

Judge W. B. Sullivan was also one of the early superintendents. He was the son of Stith Sullivan, a prominent attorney and treasurer of Grace Church for many years. Judge Sullivan was active in civic and Masonic affairs also.

Colonel W. J. White was a prominent soldier of the Civil War. He enlisted in the beginning of the war and his career was a brilliant one. Enlisting as a private, he was promoted until he received a captain's commission and later was made a major for gallantry and meritorious service. After the war he entered Ohio Wesleyan University at Delaware and graduated from the classical courses in that institution. He was superintendent of the public schools of Dayton from 1888 to 1898 and was superintendent of the Grace M. E. Sunday school for several years during that period.

COL. W. J. WHITE

In 1892 there was chosen as Sunday School

superintendent one of the most prominent businessmen of the city, L. D. Reynolds. He helped his father establish and was later made president of the Reynolds and Reynolds Company, nationally known printers and lithographers. Mr. Reynolds was also connected with other large business interests in the city. "L. D." gave much of his time to his church, serving as superintendent of the Sunday School for ten years, the longest term of any superintendent, and remained on the official board of the church almost to the end of his life. Those who knew him testify that he was forceful, energetic, and kept the school moving in his characteristic executive manner.

Those who knew them intimately and worked with them in the activities of the church, will certify as to the religious leadership of the next two Sunday School Superintendents—E. C. Harley and Dr. H. E. Palmer.

E. C. HARLEY

DR. H. E. PALMER

E. C. Harley was a leading businessman, full of zeal for the Kingdom, having the confidence of the congregation and officers of the church, a leader in Y. M. C. A. and other community movements. For ability, integrity, judgment, and spirituality, no man exceeded him. Grace Church has sadly missed "E.C.," who moved to Florida

some years ago but is still active in Christian work wherever and whenever he is called upon for service.

Dr. Harry E. Palmer, who followed Mr. Harley, was likewise a man of vision and faith. We have referred to him before as one of our "Saints."

The other superintendents of the downtown church succeeding the above mentioned and who are still active were W. E. Harbottle, L. G. Battelle and Karl K. Lorenz, the latter

W. E. HARBOTTLE

L. G. BATTELLE

KARL K. LORENZ

serving the downtown school and was still superintendent when the school was transferred to the new location in Dayton View in 1919.

The personality of Miss Georgia Parrott, who had charge of the Primary Department for many years in the downtown church, stands out pre-eminently. She was a public school teacher and by virtue of her training and experience well qualified for that particular job. Her work educationally, supplemented by her winning personality, was all that could be desired. She had a great way with the children and many adults in the church remember her with gratitude.*

Mrs. George Craven likewise was a beloved superintendent in the Beginners' Dept. She was in the Fourth Street Church before removal to Dayton View and continued her work in the new church. Both Miss Parrott and Mrs. Craven were prominent in both churches.

Many other active workers served in the downtown church. Valentine Schaeffer was one of the most prominent and on October 3, 1906, the Official Board passed a resolution in his honor, stating that he had taught a Bible class from 1845 to that date—61 years all together. Others, who have completed their earthly pilgrimage were

* Miss Parrott completed her pilgrimage on January 12, 1946. For eight years she was bedridden, but a patient sufferer. On several occasions, during his ministry, Dr. Werner had her brought to the church in an ambulance, her couch wheeled into the sanctuary and placed before the pulpit so that she might enjoy the service. This kindness of her pastor was appreciated by her many friends and a sympathetic congregation.

W. L. Adamson, J. S. Frizell, D. W. Engle, Joseph Peters, Dr. D. W. Greene, S. B. Murphy, A. J. Conover, C. S. Howell, H. M. Estabrook, W. R. Craven, S. D. Layman, J. E. Reid, J. H. Imus, H. C. Hopkins, R. T. Johnson, Rufus Jones, J. N. Lyle, C. E. Bice, H. L. Huber, O. P. McCabe, Scott Tittle, Harry Coleman, J. F. Burtner, Oscar P. Gilmore, John H. Brubaker, and others. Many of these men were also prominent in Y. M. C. A. and other religious and civic activities. C. E. Bice and E. C. Harley were members of the Citizens' Committee that wrote the new charter for Dayton, adopted immediately after the flood, which provided for the Commission Manager form of Government.

To evaluate successfully the work of the women of Grace Church would be an impossible task, as a woman's influence is "an ethereal fluid thought to flow from the stars and to affect the actions of men." In the home, likewise in the church, the women led in loyalty, zeal and godliness. One can look almost with reverence on the work done by the women.

We can find no record of the date the Women's Foreign Missionary Society of Grace Church was started. *The Discipline* of 1864 refers to the national organization. The women of Grace Church were probably organized soon thereafter. Some of those mentioned below were charter members. Their work included study books showing the customs and needs of the foreign countries, China, India, Korea, Japan, etc. The programs at their monthly meetings were to inform, inspire, and promote financially the work of foreign missions. The dues to our modern minds seem insignificant, for they were but two cents per week per member. Since there were hundreds of thousands of these women in the country, it can readily be seen that the volume contributed to missionaries was very large.

Mrs. Frank H. Arnold

Mrs. Helen M. Frizell

Mrs. Rollo C. Pifer

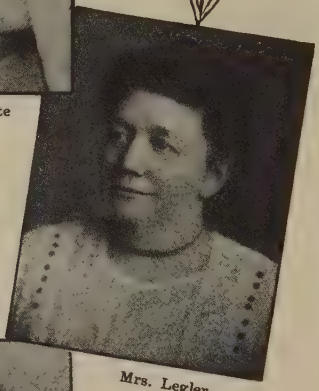
Mrs. Clayton

Mrs. C. A. Robertson

Mrs. Fannie Wood

Mrs. J. W. White

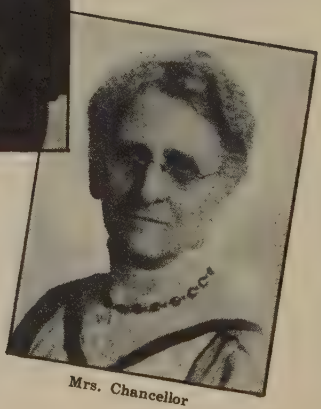
Mrs. Hopkins



Mrs. Legler

Mrs. Buvinger

Mrs. Whitmore



Mrs. Chancellor

Mrs. Frank Slutz

Mrs. S. Rufus Jones

Mrs. Mary Louis

Mrs. C. N. Chrisman

Mrs. Gibson

Mrs. Royal

Among the women workers in the downtown church were the following: Mrs. S. O. Royal, Mrs. R. C. Pifer, Mrs. C. A. Robertson, Mrs. George Craven, Mrs. C. N. Chrisman and Mrs. Frank Slutz, who were presidents. Mrs. H. E. Legler, Mrs. C. E. Bice, Mrs. H. E. Warburton and Mrs. H. C. Hopkins were not only officers, but held honorary memberships in the national organization. Other workers were Mrs. T. P. Whitmore, Mrs. Stith Sullivan, Mrs. J. G. Frizell, Virginia Whitmore, Mary Gaddis, Mrs. Chas. Whitmore, Alice Parrott, Mrs. E. C. Harley, Mrs. Fannie Wood, Mrs. J. M. Chancellor, Mrs. Mary Louis, Mrs. Ruth Worrell, Mrs. Julia Lewis, Mrs. James Abbey, Mrs. J. H. Imus, Mrs. Chas. Sullivan, Mrs. Mary Reibold, Mrs. David Engle, Mrs. Pauline Bice and Mrs. H. E. Palmer.

The Woman's Home Missionary Society was organized on November 11, 1884, during Dr. Rust's pastorate. Dr. Rust spoke of the need of something being done to evangelize the barbarians of the west and the millions of heathen in our own country. "Unless something is done the country is doomed."

Mrs. L. D. Reynolds was chosen president, Mrs. J. G. Frizell, Vice-President, Alice Parrott, Secretary, and Mary Dake, Treasurer. The first venture of the society was to pack and send a box of clothing to the frontier. Work among the Negroes, Indians and Mormons was the aim of the society. Others present at this organization meeting were Lou Gaddis, Mrs. Pearne, Carrie Brown, Mrs. A. D. Conover, Mrs. Van Doren, Sally Banks, Anna Campbell and Mrs. James Abbey. Following Mrs. Reynolds, among the other presidents were Mrs. H. E. Warburton, Mrs. Rufus Jones, Mrs. E. E. Buvinger and Mrs. J. D. Gibson.

The society increased in membership and activity, and during subsequent years many other women were active in the work including Mrs. J. R. Boalt, Mrs. Ruth Livezey, Anna Clayton, Mrs. Harry Estabrook, Mrs. J. W. Johnson, Mrs. S. D. Clayton, Miss Jenny Clayton, Mrs. Jennie Reade, Mrs. Ed Buvinger, Mrs. James Chancellor, Mrs. W. J. White, Mrs. Tom Whitmore, Mrs. Marigold Robertson, Mrs. Charles L. Sullivan, Sr., Virginia Whitmore, Mrs. David Engle, Alice Parrott, Mrs. F. D. Slutz, Mrs. George Craven, Mrs. E. C. Harley, Mrs. Charles Ware, Mrs. Karl K. Lorenz, Mrs. Lowes, Mrs. Rufus Jones, Mrs. Charles Brown, Mrs. Frank Arnold, Mrs. C. E. Bice, Mrs. H. E. Warburton and Mrs. Webster.

Up until the time of the reorganization of the three women's societies into its present organization in 1921, this Woman's Home Missionary Society was one of the vital forces in the church. It was supported ardently by the finest women in our congregation who gave it many years of unselfish work.

From "time whereof the memory of man runneth not to the contrary," Grace Church and every other church had a "Ladies Aid." You could not run a home without a woman nor could you keep the church in a fit physical condition without faithful women to look after it. Of course, the Marys "chose the better part"—but they had to have the Marthas to prepare the church suppers, wash the dishes, look after the rugs, carpets, linoleums and other furnishings and equip the parsonage. Usually they had to raise the money to pay for these things. Here was one organization where every woman had a chance to contribute. Incorporated in many of the Official Board minutes was this phrase, "After partaking of a sumptuous banquet, prepared by the ladies." Apparently then as now the greatest appeal to men was through their stomachs!

About 1906 a small group of high school girls were organized into a Queen Esther Circle to interest them in home missionary work. Mrs. C. E. Bice was the sponsor. They were invited from time to time to participate in the programs of the Woman's Society. The meetings were small but interest grew through simple educational programs. These were followed by a social hour which was in high favor for growing appetites.

The girls were taught the values of Christian living, to share with those in need, and help bring the message to those who had not had the privilege of inspirational teaching. They made quilts for the orphanage, sold Christmas wreaths, fried peanuts, and contributed all they could to each purpose.

In 1916 they became an adult group called the Bicerians, so named to honor their beloved leader, Mrs. C. E. Bice, who had given so much of her unselfish love to them. At this time they decided to make their organization one for home and foreign missionary work. They had become business women and the meetings were dinner meetings followed by business, social and inspirational talks.

The first official recognition of the Ladies Aid Society by the Methodist church at large is found in the *Discipline* of 1904. It provided for its organization in the local church and placed it under the control of the quarterly conference, the president being made a member of that ruling body. The object as stated in the *Discipline* was "for the promotion of the social and financial interest of the church."

Prominent in the organization were the following: Mrs. D. C. Westerfield, Mrs. J. H. Brock, Mrs. W. A. Lewis, Mrs. Frank H. Arnold, Mrs. Jas. D. Gibson, Virginia Whitmore and Mrs. Harry Coleman. The first five women were included in the list of presidents.

The formation of the Epworth League in 1889 created a great wave of enthusiasm among the young people of Methodism. Inside of ten years there were 20,000 chapters and 2,000,000 members in the United States. Grace Church was no exception. The pledge required of its members read: "I will earnestly seek for myself and do what I can to help others to attain the highest New Testament standard of experience and life. I will abstain from all forms of worldly amusement forbidden by the *Discipline* of the Methodist Episcopal Church, and I will attend, as far as possible, the religious meetings of the Chapter and the Church, and take some active part in them." The motto was "Look Up, Lift Up."

Every Sunday evening preceding the church service meetings were held, topics discussed that had been assigned, and a refreshing hour spent in fellowship, song, prayer and personal testimony. For years the League was the inspiration of the young people of the church. The leaders included: Prof. Rynearson, Walter Snyder, Mrs. Palmer, Georgia Parrott, J. A. Whyte, Marigold Clayton, Carrie Boalt, Susie Boalt, Sarah

Smith, Veo Thompson, Irvin C. Souders and John Wallace. The League was organized in all departments, including the Social. Delightful parties were held in the homes of the members and at the church.

Dayton had grown steadily in population during the fifty years Grace Church remained at Fourth and Ludlow: in 1868, 30,000—in 1919, 151,000. The town limits were expanding. The majority of its members had moved to Dayton View, Oakwood, or some other place further from the center of town. At a meeting held about this time (1917) a blackboard illustration was shown, giving the trend of family removals, followed by the location of new public school buildings. The increasing difficulty in maintaining attendance at Church and Sunday School, when the church was becoming farther away from the homes of the congregation, was emphasized. Sentiment was developing favoring a new location. Another important reason for changing was that the location at Fourth and Ludlow was now quite valuable. The amount realized from its sale would build a larger and more modern plant nearer the homes of the congregation. On March 20, 1916, an option was given to sell the church for $150,000. The officials had purchased the site of the Cooper Female Seminary on First Street between Wilkinson and Perry and plans were drawn for a new church to be built there. The trustees later decided to sell this property to the Masonic Temple Association for $72,000, and they in turn sold the property to the Westminster Presbyterian Church who erected the magnificent temple of worship that now stands there. When the members learned that the trustees had finally decided to build at Salem Avenue and Harvard Boulevard there was great enthusiasm, particularly by the Dayton View

families, and when the new church was finally dedicated only seventeen families had withdrawn to go elsewhere. The closing service in the downtown church was held March 12, 1917. The new owner took possession and proceeded to wreck the building. The pulling down of the beautiful church spires was quite spectacular.

Those who watched the wrecking of the magnificent old building could not help being saddened. Old Grace Church had stood as a symbol of all that was fine in the life of Dayton. Would the new church building that was to take its place have that same influence? Would the old devotions, old friendships, old service and sacrifice of a day that was passing be forgotten with the disappearance of the "Fourth Street Church"?

SECOND PERIOD 1868-1918

Downtown Grace Church located at Fourth and Ludlow, the site now occupied by Keith's Theater.

Year Ended *	*Pastor*	*Church Members*	*Sunday School*	*Benevolences*
1868	William L. Hypes	374	300	$ 980
1869	W. W. Ramsey	397	290	879
1870	"	556	348	750
1871	"	569	308	696
1872	J. F. McClellan	607	262	883
1873	M. A. Richards	611	440	920
1874	"	622	578	954
1875	T. H. Pearne	598	469	1280
1876	"	607	476	1129
1877	"	657	468	1064
1878	A. B. Leonard	586	395	781
1879	"	601	510	735
1880	W. L. Hypes	589	310	380
1881	"	607	233	853
1882	"	601	263	1313

Year Ended *	*Pastor*	*Church Members*	*Sunday School*	*Benevolences*
1883	R. H. Rust	572	268	1128
1884	"	549	477	1472
1885	"	495	478	1871
1886	B. F. Dimmick	575	262	1390
1887	"	564	259	1603
1888	"	670	270	1740
1889	William McAfee	681	310	1744
1890	"	711	355	1805
1891	"	715	385	2007
1892	"	728	360	2159
1893	"	680	320	2236
1894	W. A. Robinson	717	479	3020
1895	"	675	320	1828
1896	"	704	242	1501
1897	"	817	334	1528
1898	"	760	332	1557
1899	C. W. Gullette	756	338	1121
1900	"	764	356	1145
1901	"	763	336	1880
1902	"	766	381	1883
1903	H. C. Jamison	780	300	2523
1904	"	789	412	3513
1905	"	784	430	2424
1906	"	784	430	2074
1907	M. B. Fuller	912	444	4643
1908	"	983	436	6183
1909	"	1081	534	6937
1910	"	1110	584	10108
1911	"	1119	550	11008
1912	Daniel McGurk	1112	505	4953
1913	"	1075	574	5320
1914	"	976	633	4336
1915	"	967	680	6655
1916	G. W. Bunton	1037	606	6184
1917	"	1005	753	6726
1918	"	1069	700	10381

* The Conference Year usually expired the first week of September.

Pilgrims of Grace

PART III

1919 — 1948

PART THREE

PART THREE—(1919-1948)

The story continues—

TABERNACLE—The new church—Cost of new church—Art Glass Windows—Dr. Brashares—Church canvass—Associates: T. T. Brumbaugh, H. H. Cramer, C. H. Currie, W. L. Snider, J. V. Lacy—Casavant organ—Communion cups—Tithing Club—Billy Sunday meetings—Dramatics—Dr. Werner—Assistants: H. F. Kellogg, D. H. Mengel, J. G. Ranck, and Tom B. Maurer—Church night program—Church retreats—Committee of 100 friends—Radio—Activities Building—Purchase of additional ground—Prayer meetings—Thanksgiving breakfasts—Church merger—Music—Sunday School—Superintendents—Dr. Slutz—Mrs. E. H. McClellan—Missionaries: Betty Stewart, Minta Stahl, Esther Laird and Emily Morgan—W.S.C.S.—Financial—Bicerians—Two-sers—Stockstill Clan—Youth Incorporated—Men's Club—Boy Scouts—XCL Club—Second World War—Statistics 1919 to 1948.

IN November, 1917, the Trustees purchased the ground at the corner of Salem Avenue and Harvard Boulevard from Orville Wright and E. S. Lorenz for $18,500.00 and employed Schenk and Williams as architects for a new church and Sunday School building.

As the downtown property at Fourth and Ludlow had to be vacated, ground was leased on Harvard Boulevard opposite the proposed church site and a contract made with John Gohn, an esteemed member of the Official Board, December 28, 1919, to build a temporary building at a cost of $8,136.00.*

It was occupied from April 6, 1919, until the new church was dedicated July 3, 1921. Constructed of rough boards in the usual tabernacle style, the floor plan arrangement was quite similar to that of the first floor in the downtown church just vacated. Contrary to most tabernacles it did not have a

* In a letter just received from Dr. Bunton (July, 1948) he says, "The greatest day we had when I was there was that Easter Sunday when at the morning service in the Tabernacle we received 110 into membership, and a score or more at the evening service."

tanbark floor but a wooden one. The smell of white pine and paint created a feeling of freshness, which goes along with new things.

Although the "Tabernacle" was quite large, it soon proved to be too small for the needs of the Sunday School. One large class had to be conducted in the new parsonage and another in the home of one of the members around the corner on Salem Avenue.

The increase in membership started at once and has been constant ever since.* The members were happy in the anticipated occupancy of the new building being erected just across the street. It progressed rapidly under the supervision of its architects, building committee and general contractor.

There were large congregations Sunday mornings and evenings and the tabernacle was used for other church activities as well. Quite a few entertainments were held including an "Old Folks Concert." At this gala affair each performer was dressed in costume suitable to the 19th century. The program was patterned after earlier ideas of entertainment, including dramatic orations with suitable gestures, piano solos and barber shop quartettes. The only criticism of the program was the fact that the performers were so enthralled by their own abilities that the program lasted too long and had to be "shut off" by the weary audience. Several cantatas were staged at Christmas and other special days in costumes which seemed to fit in with the atmosphere of the Tabernacle.

It was soon evident that the decision to move the church to Dayton View had been a wise one. Dayton View was a

* In Trustee minutes, December 28, 1918, this building was originally termed the "Wigwam." Subsequently, January 11, 1919, it was referred to as the "Tabernacle." A little later, January 25, 1919, the Trustees apparently decided the building and equipments should be designated a "Church" and instructions were issued for a sign "Grace Methodist Episcopal Church" to be painted and installed.

fast growing community of new homes, new schools, new stores and amusement places.

Schenk and Williams were the architects for the new church. John Gohn, was the contractor, and the building committee was composed of E. C. Harley, Chairman; Harry Coleman, H. C. Hopkins, Thomas A. Smith, R. T. Johnson, J. H. Imus, Karl K. Lorenz and George W. Bunton, pastor. The cornerstone was laid on Sunday, October 12, 1919, at 3 P.M. with appropriate ceremonies conducted by Doctor Bunton, and District Superintendent W. J. Dunham. The box in the cornerstone when opened, perhaps several hundred years hence, will be found to contain seventy items including the roster of the Official Board members, officers and teachers of the Sunday school, Women's organizations, membership roll of 1,215 names, the names of the oldest man and woman, the cradle roll certificate of the youngest member, daily papers, photographs, and the prohibition song, "Nation Going Dry."

Laying Cornerstone of the New Grace Church, October 12, 1919.

Who of those present can forget that hot day, July 3, 1921, at 10 o'clock, when the new church doors were thrown open and the crowds flocked into the sanctuary? Of course the choir had special music. Bishop Anderson preached an hour-long sermon (but it was a good one) and the officers and congregation joined in the dedicatory services. Everyone was enthusiastic and happy. All had an opportunity to express their joy by adding to the pledges they had previously made! In the afternoon were choir processional, special music, address by

THE NEW GRACE CHURCH Schenck & Williams, Architects.

the Bishop and representatives of the other Methodist churches. At 7:45 that night a third full service was held with the sermon by Dr. Dunham.

From Page 278, "The Ohio Guide," Ohio Writer's Project American Guide Series, we quote the following: "The Grace Methodist Episcopal Church, 1001 Harvard Blvd., set on terraces, has been described as the finest church building in Methodism."

The church was done in Early English Gothic with an adaptation of Flemish detail. The exterior is of stratified Pennsylvania shale trimmed with Bedford stone that is finely tooled in exquisite detail. One wing is given a particular touch of warmth by the use of half-timber and stucco work. The roof is of variegated slate. Features of the interior are the Flemish details of woodwork, the aisles of Rookwood tile, and the Old English trusswork of the ceiling.

The church was two years in building. The furniture, pulpit, chairs, the ends of the pews, and council table are all hand carved. The decoration of the beams and ceiling of the sanctuary was done by the Schachne Studios of Dayton. Mr. Schachne was a member of the church. Their Studios were quite well known throughout the country for the decoration of churches and other large buildings. They also decorated the

Masonic Temple of Dayton which is known for its beautiful artistry.

The land on which the new church was built cost $18,-000.00. Several years afterwards when the work was completed the Trustees reported the approximate cost of the building to be $290,000.00, the equipment $27,000.00, the organ $24,000.00 and the residence on Harvard Boulevard, which was used as the parsonage, purchased from John Kalbfus, $17,000.00. The total cost of land, building and equipment was $376,000.00.

There was realized from the sale of the old church $150,-000.00. It took some years to free the church from debt, the money coming from the subscriptions of members, funds raised by the Sunday School and the Herculean efforts of the Women's Societies, referred to later in the report of other activities. The years 1932 to 1939 were "panic" years and required sacrifices to take care of the church debt and make further capital expenditure. This included the new Activities Building and changes in the church building to provide for increased Sunday School membership. The church was financially free of debt in January, 1944.

Dedication Program

Sunday Morning, July Third, 1921, Ten O'clock

Organ Prelude—
"In the Morning" from "Peer Gynt Suite" .....*Grieg*
"Minuet in G" .....*Beethoven*
"Unfold Ye Portals" from "The Redemption"....*Gounod*
MISS EDNA SUTTON, Organist

Processional—Choir and Ministers

Invocation and Proclamation—REV. G. W. BUNTON, D. D.

Hymn 660—"The First Temple Built By God"

Prayer—REV. W. J. DUNHAM, D. D.

Anthem—"Pilgrims Chorus" .....*Wagner*
THE CHOIR

First Scripture Lesson. 1 Chronicles 6: 1, 2, 18-21, 40-42; 7: 1-4.

Gloria Patri

Second Scripture Lesson. Hebrews 10: 19-25.

Announcements

Anthem—"What Christ Said" .....*Lutkin*
ZOA UPFOLD DODDS AND CHOIR

DEDICATORY SERMON—
BISHOP W. F. ANDERSON, D. D., LL. D.

Dedicatory Offering

Formal Dedication of New Church

PSALM 122

(Dr. Bunton and Congregation)

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

(Trustees Present Building.—J. H. Imus, Chairman.)

We present unto you this building, to be dedicated as a church for the worship and service of Almighty God.

Dedicatory Declaration. (People Standing)—
REV. G. W. BUNTON, D. D.

DECLARATION

Dearly Beloved, it is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in their holy service, for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and Usages of the Methodist Episcopal Church. And, as the dedication of the temple is vain without the solemn consecration of the worshipers also, let us now dedicate ourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Spirit. To him may our labors and business be dedicated, that their fruit may tend to the glory of his great name, and to the advancement of his kingdom.

Then shall the Minister say these words of Dedication, all the People standing and responding in the words printed in black face type:

O God, Father of our Lord Jesus Christ, our Father:

To thee we dedicate this church.

Son of God, the Only Begotten of the Father, Head over all things to the Church, which is thy Body: Prophet, Priest, Redeemer, and King of thy people:

To thee we dedicate this church.

God the Holy Spirit, proceeding from the Father and the Son, our Teacher, Sanctifier, and Comforter:

To thee we dedicate this church.

Eternal, Holy, and Glorious Trinity, three Persons, one God.

To thee we dedicate this church.

Dedicatory Prayer—BISHOP W. F. ANDERSON, D. D., LL. D.

Then, the Congregation kneeling, the Minister shall offer the following Prayer:

O Most Glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking. Receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear. Affect them with a due apprehension of thy divine majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplication of thy servants, that whosoever shall be dedicated to thee in this house by Baptism may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the body and blood of Christ may come to that Holy Ordinance with faith, charity, and true repentance; and, being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain forgiveness of their sins, and all other benefits of his passion. *Amen.*

Grant, O Lord, that by thy Holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come into this place of thy rest, thou and the ark of thy strength. Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children, which they shall make unto thee in this place. And whensoever thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling place, the throne of the glory of thy kingdom; and when thou hearest, forgive. Grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

Dedicatory Response—"Glorious Forever" .....*Rachmaninoff*
THE CHOIR

Benediction

Organ Postlude—"Marche Jubilante" .....*Ryley*

Sunday Afternoon, Three-thirty O'clock
All Methodist Service

Organ Prelude—"Come Ye Thankful People"..*Elvey-Woods*
MISS EDNA SUTTON, Organist
Processional—Choir and Ministers
Hymn No. 2—"Come Thou Almighty King"
Prayer
Anthem—"Festival Te Deum" .....*Buck*
THE CHOIR
Responsive Reading—"Twenty-seventh Sunday"
Greetings—DR. G. W. BUNTON
Response for Methodists—DR. F. W. STANTON
Anthem—"Twilight and Dawn" .....*Speaks*
MISS MUNCY, MRS. DOELLER AND CHOIR
Address—BISHOP W. F. ANDERSON
Hymn No. 16—"All People That On Earth Do Dwell"
Benediction
Organ Postlude—"Festival March" .....*Teilman*

Sunday Night, Seven-forty-five O'clock
Evangelistic Service

Organ Prelude—"Meditation" .....*Sturges*
Hymn No. 279—"Rock of Ages"
Prayer
Anthem—"All Praise to God, In Light Arrayed ....*Wagner*
MR. JOHN REINKE AND CHOIR
Scripture Lesson—Twenty-seventh Sunday
Gloria Patri
Second Lesson
Announcements
Anthem—"What Did He Do" .....*Old Welsh*
THE CHOIR
Sermon—DR. W. J. DUNHAM, District Superintendent
Hymn No. 351—"I Am Coming to the Cross"
Benediction
Organ Postlude—"Song of Thanksgiving" .....*Becker*

Official Roster

Grace Methodist Episcopal Church

1920-1921

Resident Bishop ..... W. F. ANDERSON, D. D., LL. D.

District Supt. ..... W. J. DUNHAM, D. D.

Pastor ..... G. W. BUNTON, D. D.

Retired Ministers ..... C. T. CRUM, H. A. EWELL, S. H. SLUTZ

Local Preachers ..... J. J. RAY, MRS. H. E. PALMER

Ex-Officio—

MRS. C. E. BICE, Pres. Women's Home Missionary Society
MRS. C. A. ROBERTSON, Pres. Women's Foreign Missionary Society
MRS. J. H. BROCK, Pres. Pastor's Aid Society
W. G. PICKERELL, Pres. Men's Brotherhood
JOHN WALLACE, Pres. Epworth League

Trustees	E. C. HARLEY	K. K. LORENZ
	J. H. IMUS	A. T. NESBITT
	H. COLEMAN	H. C. HOPKINS
	R. T. JOHNSON	S. R. JONES
	J. N. LYLE	
Stewards	L. G. BATTELLE	J. F. BURTNER
	J. H. BRUBAKER	O. L. CREAGER
	W. V. SNYDER	I. J. MILLER
	C. A. ROBERTSON	J. A. WHYTE
	H. E. PALMER	J. C. GOHN
	C. E. BICE	W. H. BOYD
	F. D. SLUTZ	H. L. HUBER
	O. P. MCCABE	I. R. DOTSON
	W. H. S. EWELL	C. F. MANN
	W. R. CRAVEN	W. O. ZEHRING
	E. L. SHANK	O. P. GILMORE
	W. E. HARBOTTLE	
Class Leaders	C. L. SULLIVAN, JR.	H. R. MARQUIS
	G. H. SHARTZER	H. T. GUION
	FRED HOWELL	W. M. BROCK
	C. A. BEDELL	H. E. WARBURTON
	J. P. MCCLEARY	A. E. CLAGGETT
	FRANK BURDETTE	WM. KAUFFMAN
	J. C. CUNNINGHAM	C. E. BRATTEN

MISS SARAH SMITH ..... Church Secretary

GORDON BATTELLE ..... Choir Director

MISS EDNA SUTTON ..... Organist

Owing to the outlay required for art glass windows, the windows installed in the sanctuary at the time of building the new church were opalescent ones. It was understood that these were to be temporary. In 1928 the new art glass windows, which were made by the Rossback Art Glass Company, Columbus, Ohio, were installed at a cost of $3,646.00. These were dedicated in that year.

To have the members understand and appreciate the emblems used in the windows, Dr. Brashares gave a series of explanatory sermons. Fortunately his description was found in the archives of the church, and we think it of sufficient importance to include in this history. It is suggested that a knowledge of these windows by the members will contribute to further reverence and worship when in the sanctuary.

The West side of the church contains	17 windows
The South side	4 windows
The East side	17 windows
Total	38 windows

The detail of the windows and their meaning is given on the following pages.

Art Glass Windows

ON THE WEST SIDE (*Beginning over the Choir*)

CHRISTIAN VIRTUES:

1. A candle lighted . . . . . (Christian life)
2. Wheat and tares . . . . . (I would be true)
3. Fleur de lis . . . . . (I would be pure)
4. Oak leaves . . . . . (I would be strong)
5. Phoenix . . . . . (I would be sacrificial)

THE CHRISTIAN LIFE. IT BEGINS:

6. Alpha and Omega to suggest spirituality begins with God.
7. Blade . . . ear . . . full corn in the ear . . . growth in grace.
8. Flame . . . The Holy Spirit nourishes life.

IT GROWS:

9. Beehive . . . growth by industry and activity.
10. Grapevine . . . growth passive.

IT TRIUMPHS:

11. Clasped hands . . . Fellowship.
12. Torch held high . . . extends to others.

ITS PROBLEMS:

13. Olive branch and sword . peace within . . . conflict without.
14. Cross and crown . . . defeat and triumph.

ITS SPIRIT:

15. Cross to suggest faith.
16. Lyre for hope.
17. Burning heart for love.

ON THE EAST SIDE (*Beginning over the choir*)

PROBLEMS OF THE CHURCH:

1. Seven branched candlestick to represent the church.
2. Biplane . . . modern problems.
3. Broken Sword . . . the ending of war.
4. Gold pieces . . . modern materialism. Nine coins in one place and one in another suggests tithing . . . a financial solution.
5. Earth . . . planet . . . the problem of unity of nations and races.

THE LIFE OF CHRIST. BIRTH:

6. The Rose representing prophecies of His coming.
7. The star to represent His birth.
8. The manger. Lowliness of birth as star represents divinity.

HIS YOUTH:

9. Ten Commandments.
10. Dove . . . His baptism.

HIS SUCCESS:

11. Chalice to represent fellowship with apostles.
12. Palms . . . acclaimed by the crowd.

CRUCIFIXION AND RESURRECTION:

13. Crown of thorns.
14. Easter lily for Resurrection.

HIS FUNCTIONS:

15. Crown . . . kingly function.
16. Cross . . . priestly function.
17. Scales . . . prophetic function.

IN BALCONY (*South side beginning at the East*)

AIDS TO GRACE:

1. Bible.
2. Noah's ark to represent the Church.
3. Burning bush to represent Service.
4. Smoking incense to represent prayer or private devotions.

The preachers in the Dayton View Church have been equal to the "Old Timers" in pulpit ability, leadership and pastoral work. Dr. George W. Bunton, the pastor in both the downtown location and the new church, was followed by three excellent men, all "top notchers" and well qualified to develop a great work in Dayton View. The first two of these were

Dr. Charles W. Brashares and Dr. Hazen G. Werner. Dr. Gaston Foote came in 1945 and will be referred to in Part Four.

Within a year after the congregation was established in the Dayton View Church, there came the "Boy Preacher," Charles W. Brashares. He was almost fresh from school. He graduated from Ohio Wesleyan University in 1914, from Boston School of Theology in 1917, and took post-graduate work at Harvard. He served two small churches in Massachusetts and one in Maine, and then was called to be the pastor of Grace Church, one of the largest churches in the Ohio Conference. He arrived in Dayton on his thirty-first birthday, March 31, 1922. The committee made no mistake in calling Charles Brashares. His foremost characteristics were his delightful smile, cheerfulness and friendship for everybody. In the pulpit he preached simply and directly in a quiet and easy manner.

Dr. Brashares was, and is, a spiritual man. No one knowing him could doubt the deep sincerity of his belief, nor feel that his every day living did not prove his faith. He imparted this spiritual inspiration to his congregation in his church services and prayer meetings. After serving thirteen years, Dr. Brashares left Dayton for Ann Arbor, Michigan, to serve the large church there attended by the students of the University of Michigan. At the North Central Jurisdictional Conference of 1944 he was elevated to the Episcopacy. Bishop Brashares administers the Des Moines area of our church.

In June of 1922, Grace Church conducted a canvass and the Dayton View statistics showed the results as follows: 509 Methodist families; 309 Presbyterian; 286 Roman Catholic; 206 Lutheran; 161 Jewish; 154 United Brethren; 145 Baptist; 119 Episcopal; 106 Reformed; 72 Christian Scientist; 50 Unitarian; 43 Disciple; 32 Christian; 12 Brethren; 7 Evangelical; 5 Friends; 21 U.P. Miscellaneous; 4—Total 2,241.*

As will be seen in the statistics at the end of this chapter, the membership of the church and Sunday School increased rapidly upon moving to Dayton View. It was necessary, therefore, to add more men to the staff.

Dr. Brashares was successful in enlisting a splendid succession of men as directors of religious education and associate pastors. The first was Thoburn T. Brumbaugh, a graduate of Ohio Wesleyan University, Boston University School of Theology, Union Theological Seminary, and soldier in the First World War. He served Grace Church in 1922-23, and later went to Japan where he was Executive Director for a Christian University. He was given an honorary degree of Doctor of Divinity by Ohio Wesleyan University in 1938.

A.M.E. Zion	20	Jewish	1433
Baptists	1155	Lutheran	1225
Church of The Brethren	274	Methodist	2401
Church of God	112	Nazarene	44
Cong. Christian	631	Presbyterian	1103
Disciple (Christian)	259	United Presbyterian	157
Episcopal	465	Unitarian	28
Evangelical United Brethren	1326	Roman Catholic	3271
Evangelical and Reform	393	All Others	828
Wesleyan Methodist	22	No Preference	638
Friends	10		
Greek Catholic	132	Total	15927

* In the fall of 1948 the United Christian Teaching Mission through the Church Federation of Dayton made a survey for the city and from figures just compiled, we find the following number of *people* in the Dayton View area who gave their church preference: (Note the 1922 canvass was by *families*)

MRS. HARRY PALMERS CLASS

MEN'S BIBLE CLASS

"T. T.", as his intimate friends called him, had some thrilling experiences during World War II, including interviews with General Douglas MacArthur and Emperor Hirohito, both of whom encouraged the sending of Christian missionaries to Japan. On one occasion the Emperor told Dr. Brumbaugh and three other missionaries of his desire that "his people, now in great confusion, should have the advantage of Christian education and guidance." Dr. Brumbaugh is now with the Methodist Board of Missions where he is in position to promote Christian principles and the blessings of Christianity.

Next came Harold H. Cramer, September, 1923, graduate of Ohio State University and Boston University, with graduate study at Harvard and Chicago Universities. Harold later joined the New England Conference and is now pastor of the First Methodist Church at Needham, Massachusetts. By the way, he is the father of four sons, one of whom is now studying for the ministry.

Carlton H. Currie came to Grace Church in September of 1925 and within a year brought his bride, Miss Nell Williams of Minnesota. Mr. Currie was a graduate of Michigan State College and Boston University School of Theology. Both the Curries were enthusiastic Sunday School workers and installed several practical plans to make the work more efficient. He later served as Minister of Religious Education for nine years at Lakewood Methodist Church, Cleveland, Ohio, and is now Professor of Sociology at West Virginia Wesleyan College, Buckhannon, West Virginia.

In 1926 Scott Westerman joined Dr. Brashares' staff as Minister of Music. The detail of his work during his important service to Grace will be covered later in the chapter under a discussion of music.

Wayne L. Snider, also a veteran of World War I, is pleasant-

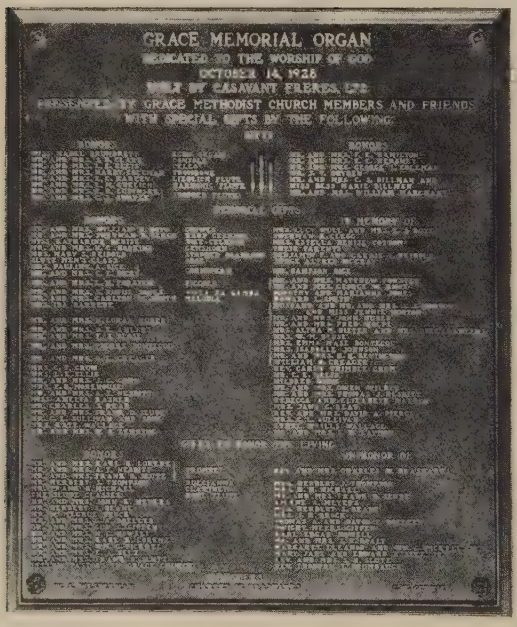
S. W. LAYMON BIBLE CLASS

SCHOOL CABINET

From left to right, First Row: Mrs. Anna Scherz, Senior Dept. Sec., Mrs. E. H. McClellan, Primary Dept. Supt., Mrs. George Craven, Beginners Dept. Supt., J. Finley Stewart, General Supt. *Second Row:* James J. Nance, Junior Dept. Supt., R. L. Hankinson, Asst. Gen. Supt., I. J. Miller, General Sec., Paul Lorah, Asst. Sec., G. A. Doeller, Senior Dept. Supt. *Third Row:* Don Battelle, Intermediate Dept. Supt., C. F. Birdsall, Enrollment Sec., C. H. Currie, Director of Religious Education, C. F. Mann, Adult Dept. Supt.

ly remembered by the church members. He started his work here September, 1929. While at the Chicago Training School he married and he and his wife commenced their Christian work there together. Mr. Snider was a graduate of Muskingum College and Drew Theological Seminary. He specialized in improvements in church schools, youth groups, etc., and after serving six years as pastor of Broadway Church, Toledo, is now stationed at the First Methodist Church at Hillsboro, Ohio.

John V. Lacy came to Grace in 1931 direct from the missionary field of Korea where he served as Director of Religious Education for twelve years. He graduated from Ohio Wesleyan University, Garrett Biblical Institute, attended Union Seminary and Northwestern University. After serving four years at Grace Church, Mr. Lacy became minister of other churches in Cincinnati, Columbus, Zanesville, Newark, and is now pastor of the Calvary Methodist Church, Middletown, Ohio.


GRACE MEMORIAL ORGAN
DEDICATED TO THE WORSHIP OF GOD
OCTOBER 14, 1926
BUILT BY CASAVANT FRERES, LTD.
PRESENTED BY GRACE METHODIST CHURCH MEMBERS AND FRIENDS
WITH SPECIAL GIFTS BY THE FOLLOWING

A very clever piece of financing for a special project was "put over" by Dr. Brashares who approached the members individually for the purpose of interesting them in a new organ for the church. No public appeal was made—in fact, there was little publicity and before people were aware of it "Charlie"

had secured pledges for a new Casavant organ to cost approximately $25,000.00. Each contributor paid for a particular part of the organ which he dedicated as a memorial to some loved one. For illustration, one donor selected the chimes, others the harp, the clarinet, the trombone, the piccolo, the violin, etc. The names of those memorialized are found on a bronze tablet in the narthex of the church.

The two largest gifts for the new organ were made by Miss Mabel Brundrett, $3,400.00, for the echo organ, and J. B. Clark for the console.

The manner of taking communion was changed after moving to Dayton View. The congregation formerly came forward in groups and knelt at the altar. The church used the "common cup"—that is, the wine was served in a large goblet and passed to all the communicants by the pastor. Those advocating a change contended that this method was unsanitary. It was thereafter changed by using the individual communion cups. Later, in order to avoid the confusion incident to moving the congregation to the altar and a tendency of those who were served first to leave the church before the conclusion of the ceremony, a further change was adopted by serving both bread and wine to the congregation while seated in their pews. This enabled all to enter into this important sacrament of the church in a spirit of quiet, repentance and devotion.

In 1922 Dr. Brashares started a "Tithing Club." The purpose of this club was to follow the old Biblical requirement that each man must give one tenth of his income to the Lord.* The pledge book, still on hand, was signed by over two hundred members.

* Mal. 3:10—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it."

An interesting incident in connection with the movement occurred one morning after a sermon by Dr. Brashares on tithing. A lady, who had previously received a very small income and who was a tither, called Dr. Brashares by 'phone and requested an interview. She told him she had inherited an amount of money and her tithing pledge required that she turn over quite a sum of money that belonged to the Lord. Who can doubt the wisdom of Christians tithing when the records show that the church profited that year by a special gift from one individual tither of $3,500.00!

Grace Church members in the early twenties had their greatest religious thrill during the six weeks commencing November 1, 1922, when Billy Sunday, the baseball evangelist, came to Dayton. Billy had been a professional baseball player and was converted in a Chicago mission. He was conducting meetings all over the country and "revival fire" swept the communities wherever he worked. People flocked to his meetings, cities were stirred and many converts made.

Before he would agree to come to Dayton, Billy required that the churches should give up both Sunday morning and Sunday evening services and that all the members attend joint meetings in a tabernacle to be erected. There was considerable opposition to this on the part of some of the pas-

tors but it was found that this was a requirement he had made of all the cities where his meetings were held. His plan was accepted. A tabernacle was erected on the site where Riverview Park is now located, at that time a "dump." The tabernacle cost over $10,000.00. The money contributed at the various meetings was to be used, first in payment for the tabernacle and other expenses, and at the end of the meeting a farewell offering was to be given to Billy.

He was dynamic and dramatic. He would roll up his sleeves, shake his fists at sin and the devil and even jump up on a chair or table to speak. Yet even his severest critics did not doubt his sincerity and his power to make church members and non-members alike realize the blackness of sin in the human heart and the need of regeneration.

We have reviewed the files of one of the Dayton newspapers for that period. Each day approximately two full pages were given to the Billy Sunday meetings. Both the afternoon and evening sermons were printed in full. Numerous incidents relating to the meetings were run as "by-lines." The headlines were quite sensational and frequently were run at the top of the front page. Here are some of them: "JESUS CHRIST WAS GREAT DISTURBER IN HIS TIME"; "PRAYER ONLY SALVATION OF THE WORLD"; "SUNDAY FLAYS AUDIENCE FOR CARELESSNESS"; "SHAMS OF RELIGION DECRIED"; "CLEAN UP CHURCHES"; "MORE ZEAL NEEDED"; "EVILS SCORED BY BILLY SUNDAY"; "SUNDAY TELLS MINISTERS RELIGIOUS CRISIS GRIPS DAYTON"; "THE HOUR HAS COME"; "SCORES WIVES AND HUSBANDS FOR NEGLECT"; "SUNDAY ASKS SOCIETY FOLK TO GO RIGHT"; "GET DOWN ON YOUR KNEES AND PRAY, SHOUTS SUNDAY."

Noon meetings were held all over the city at the various schools, factories, clubs and in one or two instances in homes of prominent people. For instance, a large meeting of women was held at the home of Mrs. Frederick Patterson. One morning another meeting at which three hundred women were present was held at the home of Mrs. E. A. Deeds.

Sunday said in various sermons, "You say revivals are temporary, so's a rain shower, so's a pentecost, so's a bath. Take one, it will do you good." "Business men, you can't serve two gods." "The clergy are weakened by compromise." "People eager for Gospel if preachers give it to them." "Let people know you are interested in them." "Get religion, take a stand, get in the game." "Get the fighting spirit for Jesus Christ." "Hundreds are in Hell because they waited." Billy bore down especially on the evils of drink, lust and hypocrisy in the church.

Delegations came from surrounding towns, including Richmond and Springfield, and in some cases by special train. An immense chorus representing all of the churches practiced for several weeks in advance of the meeting. This chorus, conducted by Homer Rodeheaver, nationally known, stirred the people by their singing of the old and new gospel hymns.

Billy's method was to preach for several weeks before the "net was drawn" and then, how the people "hit the saw-dust trail"! The figures given by the newspapers indicated that some days 150, others 300 and the last day of the campaign, which was on Sunday, 1,033 "hit the trail."

Statistics of the meeting were published regularly by the daily papers. The Sunday morning service ran as high as 5,000 in attendance, afternoon and evening 8,000, which was the capacity of the tabernacle. On week days the afternoon attendance was large although not quite as large as on Sun-

days. In order to offset criticism by outsiders (who did not contribute themselves) the committee in charge published the offerings made at each meeting. After the cost of the tabernacle and other expenses of the meetings were provided for, a freewill offering was made to Billy and Mrs. Sunday on the last day of the campaign. This gift amounted to $18,-561.32. Considering the thousands of people benefited by Billy's work, we think from a Christian standpoint this was a most excellent investment for the people of Dayton to make. It was generally reported that he supported a number of students and religious enterprises.

On that last day, Sunday, December 17, 1922, people crowded the tabernacle, and some brought lunches along with them in order that they might have a seat for all the services. Large numbers were unable to get into the building. Good-byes were said by Billy and his party and the people shouted "good-bye" in return. We cannot judge the spiritual results of this campaign. The *Daily Herald* commented: "The doors are closed and the tabernacle is lifeless . . . Men and women left Sunday night with their thoughts on the truths preached by the evangelist . . . but the spirit of the campaign continues to live on." Both men's and women's Bible classes were organized and we note in one of the papers the other evening (April 1948) that one of Mrs. Asher's Bible Classes is still functioning.*

* As many of our members have never experienced the emotional stirring of the heart and conscience in the old-fashioned "revival meetings" and probably never will have the opportunity, we take the space to describe the last one participated in by Grace Church members. Methodism was born and thrived under this type of meeting, where the preaching emphasized the "judgment to come" and the songs of love and mercy to the repentant sinner. John Wesley, educated at Oxford, member of the Holy Club, under restrictions almost as severe as a monk in a monastery, was not the emotional type of preacher. Nevertheless, he exhorted his followers to "Quench not the spirit." 1 Thess. 5:19.

Under Dr. Brashares, church membership "boomed,"—in fact, practically doubled. It soon became apparent that the new church was not large enough for its increased membership, and the many activities of its program.

When the plans for the new church and Sunday School were prepared in 1919, enrollment in the Sunday School was about seven hundred. In about ten years that enrollment was doubled. The officials had counted on a substantial increase in membership but nothing compared to that which actually happened. On January 6, 1930, Dr. Brashares reminded the Official Board that it had agreed to take up the problem of a new Sunday School building as soon as the debt was less than $50,000.00. It was now $48,000.00. A committee was appointed to plan for a new building and another committee on its financing. Representatives were appointed to visit churches within a radius of Chicago, Pittsburgh, Louisville and Cleveland. The following spring the reports were in. By February 9, of that year, however, the "panic" had arrived and the minutes suggest that salaries be cut "in view of the times." Also, "there be no financial drive for the new building during 1930-31."

In spite of the handicap of inadequate facilities, the program of the church went on enthusiastically. The spirit of the church was strong.

Dramatics has been an activity that has engaged the histrionic ability of different persons from time to time under the direction of Miss Anna Loy May, Mrs. J. J. Nance and others. At Christmas and at Easter, especially, beautiful and

SUNDAY SCHOOL RALLY DAY AT GRACE

GRACE STRING CHOIR

inspirational dramas were often presented. Some religious plays were given on summer Sunday evenings on the plot of ground immediately in front of the church on the Harvard Boulevard side. The performances were so well done that they might almost be classed as "professional."

Hazen G. Werner was called to the pastorate at Grace Church November 4, 1934. He graduated from Albion College, Michigan, in 1920, received his B.D. degree from Drew Theological Seminary in 1923, and did postgraduate work at Columbia University. He served pastorates in Canada, New Jersey, Detroit and Flint, Michigan. He is the author of, "And We Are Whole Again" and "Real Living Takes Time." The downtown church in Detroit under his pastoral direction developed a "personal trouble clinic," in collaboration with a psychiatrist, family visitor and public agencies.

Dr. Werner was recognized as one of the leading pastors of the city and his sermons were characterized as being analytic as well as evangelistic and revealed a thorough study of the subject under discussion. He used many illustrations in his sermon and suggested practical solutions for the problems. In his preaching he specialized on "problems" and in his work with individuals was outstanding as a counselor.

Dr. Werner is a splendid organizer and administrator and many of the fine pieces of work in Grace Church, during his pastorate, were organized and carried through under his direction.

He left Grace Church in October, 1945, to head the department of Practical Theology and Applied Christianity in the Theological Seminary of Drew University at Madison, New Jersey. He is outstanding as a leader in Church Conferences and College University Campuses.

Dr. Werner was elected Bishop, July 9, 1948, by the Jurisdictional Conference, held at Indianapolis, Indiana, and has been assigned to the Ohio Area, his territory covering the entire state. With his great administrative ability and other fine qualities, his many friends and admirers of Grace Church, feel that he will make one of the great Bishops of the church.

Dr. Werner was assisted by some very fine men. These include Harold Kellogg, Dwayne H. Mengel, Temple J. Barcafer, and James G. Ranck.

Harold F. Kellogg graduated from Ohio State University, attended Western Theological Seminary, Pittsburgh, Drew Theological Seminary, and served several pastorates before coming to Dayton in September of 1935 as associate pastor. From Grace he went to South Park Methodist Church, Dayton, and is now pastor of the First Methodist Church, Athens, Ohio.

Dwayne H. Mengel, September, 1938, associate pastor, was a graduate of Ohio Northern University and Boston University School of Theology. Later he was pastor of Trinity Methodist Church, Cincinnati, Ohio. After that he entered the Army Chaplaincy and left the United States for foreign

service in Japan with the 14th Air Force. He returned to this country in April, 1945, serving at various air fields. On June 7, 1948, he left the United States for foreign service. Major Mengel is presently the Command Chaplain, Hqts. J.A.M.A., A.P.O. 704, in Japan.

Temple Barcafer, minister of music, was appointed at this time. He is discussed later in the chapter with Mr. Westerman in connection with the church music.

Dwayne Mengel was succeeded by James G. Ranck, September, 1941. He was a graduate of Asbury College and Asbury Theological Seminary, also Drew University, attended the University of Southern California and Princeton Theological Seminary. Like his predecessor, he entered the service, joining the Navy as Chaplain in June, 1943. After the war was over he took further work at Oxford University, England, and the University of Zurich in Switzerland. Dr. Ranck is now at Stephens College, Columbia, Missouri, as Professor of Philosophy.

Rev. Tom Bennett Maurer came to Grace to serve as Associate Pastor and Director of Religious Education in January 1946. He was born and raised at Cleveland Heights, Ohio, received his Bachelor of Arts degree at Ohio University, Athens, Ohio, his Bachelor of Social Theology at Boston University in 1943. Previous to coming to Dayton he served pastorates in Zanesville, Ohio, and Arcanum, Ohio. He is now serving as pastor of Community Church Mariemont, Cincinnati, Ohio.

Robert Burch Foster, who is associate pastor at the present writing, is covered in Part Four of this book.

Almost as soon as Dr. Werner arrived on the ground he

instituted each year a series of special "Church Night" meetings. These were held on six consecutive Wednesday evenings supplementing the regular prayer meetings, and required considerable planning and quite an organization to put across. Tickets were sold for the entire course and their sale was promoted by a committee who did very efficient work in disposing usually of about four hundred season tickets. The program included a dinner, followed by a social period with music and clever "stunts." A fine devotional period was led by the pastor after which the crowd retired to class rooms for lectures and discussion. Some of the best leaders in the community from different churches were called upon to lead these classes. Those attending enjoyed the enlarged fellowship,

mental and spiritual stimulation, and practical help in problems of every day life.

In some years the lecture platform was substituted for the educational method by classes, and outstanding speakers of national importance were secured to give lectures on leading topics. Included in this list was Dr. Edwin A. Steiner, Dr. Charles W. Gilkey, Dr. H. E. Luccock, Dr. Walter Van Kirk, Bishop Ernest Lynn Waldorf.

Commencing in the fall of 1935 Grace Church for some years planned an annual "Retreat" to be held in some suburban church with suitable auditorium for worship and other facilities for dining and fellowship. The program, held on Saturdays, usually commenced about 4 P.M., with reports of the various departments of the church and a round table discussion of topics relating to church work. A recess followed, allowing the folks to stroll around the grounds and visit. A members' dinner served by the women of the entertaining church was the next order of business. This was followed by some fun and entertainment. The evening was used for devotional and consecration services led by the pastor. For several years these retreats were held at the United Presbyterian Church on Wilmington Pike and afterwards at the Polk Grove Church on route 40. They were well attended by church workers and were inspiring and helpful.

In 1935 a novel organization was launched known as the "Committee of 100 Friends." It met monthly and did all kinds of calling,—on new members, on lukewarm members, and others. Meetings were held monthly and the evening spent in fellowship and social activities. Names were assigned to the members for visitation. We note in its report on May 5, 1936, that there were eighty-five workers who had made

three hundred and fifty calls. The first chairman of the group was J. W. McCandless, followed by E. C. Harley, Charles F. Mann and Robert Kelly. After functioning a few years it was thought advisable to discontinue this activity and substitute another plan.

Several years later a new group was organized named "The Christian Cheer" group. The work was more definite. Each member was given the responsibility of looking after a family or individual who really needed help and encouragement. The visits included the sick and the shut-ins, the discouraged, the bereaved. This very practical service was ably headed by Mr. Verne Parsons.

About this same time the Official Board authorized the purchase of time on the radio for the Sunday morning service. This was one of the best investments ever made locally for the spread of the Gospel. Some thought at first it would decrease church attendance for members might prefer to enjoy the service sitting comfortably at home. Experience proved the contrary. Through all these years the message of the church has been kept before the public better than by any other method. The shut-ins have been blessed and the regular members temporarily sick have been able to keep up church attendance "in spirit." Those folk who had forgotten there was a church or ceased going years before, have listened to the service and been reminded of the privileges and the responsibilities of Christian life. The present annual cost of radio time for the church is $2,600.00.

By the spring of 1938, conditions had become more normal and the question of a Sunday school building was again brought up. On May 13, of that year, plans were submitted

for an Activities Building. To the disappointment of the officers and teachers of the Sunday School, the plans did not meet their desire for an educational building but were designed primarily for athletics and social purposes. They included a large dining room with kitchen equipment and a stage for dramatics.

For several months the atmosphere was quite tense due to the conflicting views of the groups, but on October 31, 1938, the Official Board authorized the building according to plans submitted, by a vote of twenty-two yeas and fifteen nays. The Sunday School group was gratified later, however, when the Official Board authorized a rearrangement of the departments of the church building, costing approximately $13,000.00. When these changes were made the Junior Department was removed to the Activities Building and the facilities of the Sunday School were greatly improved. R. H. Whisler was Superintendent of the Sunday School during this period.

The Activities Building was dedicated May 28, 1939, by

Bishop Lester H. Smith. After the sermon in the sanctuary of the church by the Bishop, the congregation marched over to the new building for the formal dedication, participated in by the Bishop, Pastor, the President of the Board of Trustees, Sunday School Superintendent and others having responsibilities for the success of the project. The cost of the building, after completion, was $57,500.00, and the equipment $7,500.00, a total of $65,000.00.

In 1924 the church purchased the ground immediately north of the present Activities Building to Dartmouth Drive, for $7,732.00. In November, 1946, the back or inside property was purchased for $3,346.00. Ample ground for future developments was thus assured.

The holding of weekly prayer meetings became a problem as time went on. Formerly never a thought entered anyone's mind but that the prayer meeting was as necessary to the spiritual maintenance of the church as the Sunday worship service. The attendance was not what might be expected, in a comparative way, to the number of church members, but those who acquired the prayer meeting habit will always miss the mid-week service of song, prayer, testimony, and exhortation which carried them over until the next Sabbath day. Under Dr. Brashares some of the most spiritual meetings were held. Occasionally he would construct a temporary altar of benches and chairs in the lower assembly room where all knelt in prayer and supplication.

There was a period when, after the regular service of song, prayer and talk by the pastor and after the meeting was dismissed, many of the attending men and women gathered in a more intimate "after meeting." The women's group was led by Mrs. David Hoffman, Mrs. Harry Palmer and others, and

the men's group was led by E. C. Harley, W. H. Boyd, Scott Tittle, C. B. Holycross, G. A. McHenry and many more. Some of the most intimate experiences of spiritual life were exchanged in these groups.

When Dr. Werner came to Grace Church the character of the meetings was somewhat changed. They were called "The Circle of Quiet." For a long time the attendance was larger than Grace Church ever enjoyed. While the pastor had stirring and thought-provoking messages, the attendance gradually diminished during the years. In the summer of 1945, through lack of popular support, the mid-week meeting was definitely dropped. This was not peculiar to Grace Church, however. Most of the Methodist churches, particularly the large ones, were having the same experience.*

For years the churches of Riverdale and Dayton held a joint service on Thanksgiving morning. Later, the observance of Thanksgiving brought a new problem. The attendance gradually diminished perhaps because the day was being used more for sports and other holiday activities, or perhaps because a large department store was featuring a Mardi Gras type of parade that took the children and their grown-ups downtown on that morning. Grace Church finally held its own Thanksgiving service in connection with the Wednesday evening prayer meeting. This plan was not entirely satisfactory for the attendance at prayer meeting was not materially increased, nor could the service be considered an adequate

* Many members of the church, including those who failed to attend, felt the discontinuing of Prayer Meeting was a definite let-down in the spiritual life of the church. In the years to come perhaps some pastor or layman will lead the church in a great spiritual revival and restore the mid-week service of prayer and inspiration to the prominent place it once occupied.

substitute for the regular Thanksgiving morning service. A happy solution was found by Dr. Werner who inaugurated "Thanksgiving Breakfasts." A hot meal of corn bread and

sausages was served followed by an inspirational message given by the pastor and a play suitable to the Thanksgiving season.

After the Activities Building was completed in 1938, with the new stage and provision for properties such as curtains, scenery, footlights, etc., a number of plays, secular and religious, were given in succeeding years. These included presentation at the Thanksgiving breakfasts and others equally enjoyable and inspirational. Many of these stage performances were put on by junior and young people's clubs.

In May, 1939, there occurred one of the greatest episodes in the history of Methodism. At that time the three great bodies, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, after years of separation, were reunited into one great body,

The Methodist Church. In order to better understand the matter, let us review briefly some events in Methodist history:

Exactly two hundred years before, in 1739, eight or ten persons went to see John Wesley in London. They appeared to be "deeply convinced of sin, and earnestly groaning for redemption." They were joined daily by others, and Wesley appointed each Thursday evening for prayer and counsel. This was the rise of the United Societies, first in London and then in other places. "Such a society is no other than a company of men . . . united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation." Owing to Wesley's unique plan of organization and supervision they were called "Methodists," partly in derision.*

The first Methodist General Conference in America, the "Christmas Conference," was held at Lovely Lane Chapel in Baltimore in 1784, when Francis Asbury was ordained our first American bishop. Due to the evangelistic zeal of Asbury, the pioneer preachers and other holy men and women of the time, the church had grown tremendously. In 1828 the first break came. A group of earnest Methodists, filled with the spirit of democracy, demanded more representation of the laity and a more democratic administration, thereby excluding the bishops. This resulted in the "expulsion" of this group by an "angry majority" of the general conference and the Methodist Protestant Church was formed.

* Each local church holds a quarterly conference presided over by the district superintendent, representing the bishop, who requires an answer from the local officials to printed questions, as to the state of the church and its various activities.

The second break was caused by the national controversy over slavery about 1840. The "abolitionists" of the northern states, those opposing slavery, put upon the conscience of the country the national sin of owning slaves. Harriet Beecher Stowe, sister of Rev. Henry Ward Beecher, wrote that immortal story, "Uncle Tom's Cabin," which was a tremendous influence in bringing to the attention of the country the evils of slavery.

Recognizing the growing agitation, the General Conference provided a "plan of separation," which would allow the annual conferences of slave holding states, "if they found it necessary," to unite in a distinct ecclesiastical connection and form a Southern Methodist Church. The plan was adopted unanimously, the northern delegates, with brotherly consideration, still hoping to hold the great Methodist church together. They even provided for a division of the property of the Book Concern, if separation were voted.

The matter finally came to a head when Bishop Andrews, a southern bishop, who had married a wife inheriting slaves, became the target of those opposing slavery. The bishop was a man of gentle and modest disposition, and when the storm arose over the controversy, wanted to resign, but his friends insisted on his continuing in office, and quite naturally he stuck to the post. "I would most joyfully resign," he wrote his daughter, "if I did not dread the influence on the Southern Church."

A committee of northern delegates attempting to solve the problem, waited on the bishop, and suggested different plans, one of which was to buy the slaves from the Andrews family. "If such a plan was followed, the money would be ready in

forty-eight hours." The debate lasted eleven days in the General Conference and the final vote, June 4, 1844, requesting Bishop Andrews to give up his episcopal duties while holding slaves, resulted in the withdrawal of the slave holding conferences.

The action shook the nation politically. In debates in the United States Congress over slavery and the threatened secession of the South, statements were made that even "the cords which held the Union together ecclesiastically were snapping." The next cord to snap was that of the Baptists, and later the Presbyterians.

In 1939, after ninety-five years of separation, amid great rejoicing, the three great bodies of Methodism were reunited. Years of prayers, planning, and meetings of commissions preceded the declaration of union by the Methodist Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, at Kansas City, Missouri, May 10, 1939. The church's official name was changed from the Methodist Episcopal Church to that of "The Methodist Church." Our denomination now has 8,000,000 members, with a constituency of 20,000,000 persons.

An important part of the church worship program has always been its music. The chorus choir which had been serving the church since the fall of 1913, was continued at the new church with Gordon Battelle as director until 1922. He was succeeded by Harlan Haines, who was both a fine director and an excellent tenor soloist, and in 1925 the music was turned over to Reverend O. A. Cheek, who was the first of a succession of "Ministers of Music."

In 1926 the church was very fortunate in securing the services of the Rev. W. Scott Westerman, a member of the Detroit Annual Conference, a graduate of the University of Michigan, and the University School of Music with post-graduate work at Columbia University and special study at the School of English Church Music at Chislehurst, England. Rev. Westerman, prior to coming to Grace Church, had been head of the music department of the Instituto Americano at La Paz, Bolivia, in South America, and director of religious education at First Methodist Church, Ann Arbor.

"Scotty" was exceptionally successful in his work as Minister of Music, and in addition to conducting the regular adult chorus choir, he organized three younger choirs and a vested string choir. He was responsible for the selection of our Casavant organ and its installation. The church reluctantly let him go in September, 1937, and Rev. Westerman went to Gallipolis, Ohio, where in addition to his full pastoral duties he assumed the direction of the church music there. He remained at Gallipolis for eleven years, and is now pastor of the First Methodist Church at Columbus, where his love for music is keeping him in a similar joint capacity. He is a member of the Executive Committee of the Hymn Society of America, New York City, vice-chairman of the State Chapter of Ohio of the Hymn Society, and a member of The American Musicological Society.

The Rev. Temple J. Barcafer came to the ministry of music in the fall of 1937. He was a graduate of Chicago University and the Chicago University Divinity School, where he took special work in Religious Education. His musical education was acquired in Chicago and in Paris, France, and he was a choir director, vocal teacher and baritone soloist. He came to Dayton from the Central Methodist Church of Lansing, Michigan, where he had been Associate Pastor and Director of Music.

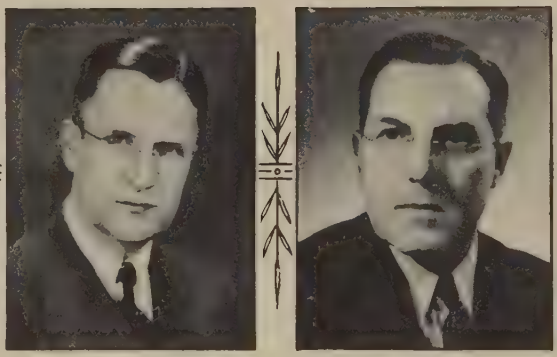
Temple continued the good work of Westerman with all the choirs and also took an active part in Dayton's music. Some years before Gordon Battelle and Westerman had been prime movers in organizing the Choirmasters' Club of Dayton, and the Rev. Barcafer also took an active part in that body leaving Dayton, he is now Associate Pastor and Minister of Music at Trinity Methodist Church of Grand Rapids, Michigan, where in addition to pastoral work he has charge of six choirs with a total of two hundred and fifty people.

When the Rev. Barcafer left, the church gave up the part of Minister of Music and secured Clark Haines to take over the musical activities. Clark is the Supervisor of Music at Fairmont High School where he has charge of an extensive program of band, orchestra and choral work, and he is recognized as one of the outstanding men in the musical education field. He is an able and dynamic leader and has proved very popular with both choirs and congregation. In the fall of 1948 Miss Margaret Ford, an experienced and capable director, was engaged by the church to take over the junior choirs.

T. H. Bradrick

James Proud

J. Finley Stewart



R. F. Whistler

Lester L. Cecil

Harold A. Truax

G. A. Doeller

Karl K. Lorenz

Grace Church has been very fortunate in the leadership of its choirs, for without exception the directors have stressed the religious appeal of the musical program rather than mere showmanship.

The work of the Sunday School from 1919, was carried on under the direction of a fine corps of officers and teachers. Karl Lorenz continued as superintendent when the school moved from downtown, and served for several years in the new location in Dayton View. Those following in the superintendency were G. A. Doeller, J. Finley Stewart, Judge Lester L. Cecil, Roland Whistler, Tom Bradrick, James Proud and the present superintendent, Harold Truax. As we think of this splendid group of men, J. Finley Stewart stands out as one of the most enthusiastic and energetic superintendents the school ever had. He was always striving for regular and enlarged attendance as well as more generous offerings. Under his administration a large Sunday School parade was held on Rally Day, October, 1926. The school formed in line on Salem Avenue near Riverview and marched up the avenue behind three brass bands. The members of the Sunday School were graded in size, the smallest leading the procession. Then came pupils of the Primary, Junior, Intermediate and Senior Departments. The adult class, men and women, brought up the rear. It was a lovely fall morning and the uniformed high school bands, the banners and flags, the attractive children and young people, the enthusiastic adults, all proud to belong to such an organization, made an inspiring sight.

There have been many consecrated workers in this school and we wish space would allow reference to all of them. Two

stand out more prominently: Dr. F. D. Slutz and Mrs. E. H. McClellan. Grace Church is very proud of Dr. Slutz who is a recognized figure in educational circles all over the country and a distinguished lecturer. "Prof" Slutz conducted a large class in the sanctuary at 9:30 on Sunday mornings for many years, 1919 to 1946. For the first few years, membership of the Slutz class was confined to men but later a women's division was formed. This group, taught by Katherine Slutz, the wife of Dr. Slutz, used the same subjects each Sunday. Finally the two divisions were merged and Dr. Slutz taught the combined group. The annual dinners of the Slutz Class were planned on a large scale by the efficient officers and committees. The dinner was followed by an entertainment, frequently a play which showed talent in writing and ability of producing almost professional.

Those familiar with the workings of the Sunday School will never forget the faithful work and the personality of Mrs. E. H. McClellan. For twenty-three years she was head of the Primary Department. Her love and motherly approach to the children won their affection and interest. By letter, by personal call, and on the telephone she endeavored

to keep in contact with the parents of all the members of her department. She had their respect and confidence and she also inspired the loyalty of the workers in her department. Perhaps a few of her methods were not fully up to date as suggested by some of the modern religious educators, but love and personality form the magnet that draws the little ones unto Him. Many of the girls and boys reared under Mrs. McClellan's tutelage and now grown to womanhood and manhood, remember her with affection and gratitude.

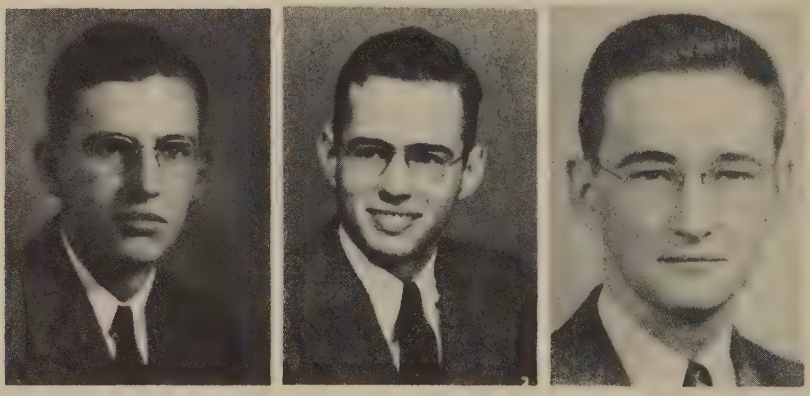
For the last seventy-five years the Sunday School had been controlled by a Sunday School Board, consisting of the Pastor, the Superintendent, Secretary and other school officials, the Superintendent of the Cradle Roll, Beginners, Primary, Junior, Intermediate, Seniors, Young People and Adult departments, and the Teachers, numbering about seventy in all. The officers were elected by this Board. The superintendent was subject to confirmation by the Quarterly Conference. Shortly after Dr. Foote arrived he called the attention of the Sunday School workers to the change in the Methodist discipline which necessitated a radical reorganization of the Sunday School. The later plan provides a Church Board of Education in which the Sunday School is represented by the General Superintendent and three divisional superintendents. The Board of Education has supervision of the total program of education of the church, including the Sunday School, Youth, Missionary, etc.*

The purpose of the Sunday School or Church School, as it is more properly designated, is to train its pupils in Christian

* In the recent merger of the United Brethren and Evangelical Church, their new discipline provides that the Sunday School Superintendent be elected by the membership of the church. In our Methodist Discipline, the General Superintendent of the Sunday School is Chairman of the Board of Education. In both cases, the Sunday School Superintendent holds probably the most responsible lay office in the church.

living and eventually win them to Christ and the church. Grace Sunday School has been doing this through the years. Probably ninety percent of its members have come up through the Sunday School, either at Grace or elsewhere. It has been a source of regret, however, that more have not entered the field of religious work as a vocation in life.

There have been exceptions, however. Hugh Huffman, Jr., one of our Sunday School boys, hopes to enter the ministry. In addition to the influence of his teachers, he was fortunate in inheriting the "unfeigned faith," like Timothy of old, of a godly grandmother,* Mrs. C. Louis Thiele, a spiritual leader in St. Paul Methodist Church.



MERRILL WESLEY ROBERT

The three Brashares boys are all in religious work. Merrill is in social settlement work in Hartford, Conn. Wesley is a successful pastor at Hartford, Wisconsin. He is married to Ellen Westerman, daughter of the Rev. W. Scott Westerman. The youngest son, Robert, graduated from the University of Iowa in June (1948) and is studying in the Yale Divinity School at New Haven, Conn.

* See Second Timothy 1:5.

Don Baker, present president of our Methodist Youth Fellowship, plans to enter the ministry having been granted a local preacher's license by the Dayton District Conference September, 1948. He is a fine young man and has a brilliant future.

Betty Stewart began her life at Grace Church as one of the very little children in Mrs. George Craven's class for Beginners. Her character was naturally influenced by Mrs. Craven and other teachers of Grace Sunday School. She is a graduate of Ohio Wesleyan University and for two years was student-pastor at Williams Street Church in Delaware. Later she married Mr. William F. McLaughlin. The McLaughlins were sent by the Presbyterian Board of Missions to New Mexico, where they taught children of Mexican parentage. Although serving another denomination, Betty Stewart is still claimed by Grace Church as one of its missionaries.

In 1923, Miss Minta Stahl became the missionary of Grace Church as teacher of Bible and music in Keen School, Tientsin, China. The arrangement for the project was made through the influence of Mrs. George Craven, then secretary of Children's Work of the Ohio Conference. Mrs. J. F. Stewart was at that time president of the local W.F.M.S.

Miss Stahl is a graduate of Mount Zion Union College School of Music and took post-graduate studies at Oberlin College. She also travelled in Europe and studied music in Vienna, Austria. In the last war, when the Japanese invaded China, the missionaries were withdrawn and Miss Stahl returned to the United States. She later was appointed to teach in a Methodist Girls School in Havana, Cuba. On June 24, 1944, she was married to Dr. Arthur W. Nagler and now resides in Evanston, Illinois.

Miss Esther Laird is the missionary from Dayton District at Wonju, Korea. She attended Ohio Wesleyan University in Delaware, from which she was graduated in 1924. She was consecrated as a missionary for the former Women's Foreign Missionary Society and went to Wonju, Korea, in 1926. When the missionaries were withdrawn from Korea on account of the war with Japan, she returned to the United States and became a student nurse at Bethesda Hospital, Cincinnati, Ohio.

She left for Korea in May, 1947, taking with her a well-equipped Healthmobile to facilitate her work among the Korean people. This was a gift of the Dayton District W.S.C.S. to which Grace Church subscribed generously. The women of Grace Woman's Society Christian Service have continued to send gifts of canned milk, clothing, and medical supplies so much needed by the Koreans in this district.

Another missionary who was aided by our Grace Church Woman's Organization was Miss Emily Morgan, who rendered valuable service in the Columbus Maynard-Hospital at Nome, Alaska. This Institution was made possible and named after the D. H. Maynard family of Columbus, Ohio, and was sustained by the Woman's Home Missionary Society of the Methodist Church. For six years our Grace Church women paid Miss Morgan's annual salary of $870. The hospital was afterwards burned and is now being replaced by a new structure.

Miss Morgan played a heroic role in her fight against a diphtheria epidemic at Nome. Her successful effort to get antitoxin brought in by dogsleds, added to her hours of tireless nursing, saved many lives. We are proud to have had a share in her support. Miss Morgan left Alaska ten years ago. She subsequently did nursing in New Zealand, where she was visiting her sister when World War II was declared. She now resides in Eldorado, Kansas, but in the summer of 1948 she made a return visit to Nome, Alaska.

The women's work continued in the new church with even greater zeal than before. In addition to the support of foreign and home mission work, the new church had to be paid for, and the next few years required additional work and sacrifice. In a bright and interesting little book entitled "The Very Idea," written by Mrs. J. F. Stewart, Mrs. J. E. Harris and Mrs. Ernest Dickey, the story of that struggle is told.

All of the women's organizations were merged in the year 1921, and the story of the succeeding years is related in a fascinating manner. Every woman who was a member of the church was assigned to a circle. The circle leaders were selected for their consecrated leadership, initiative, ability, friendliness and general interest in the work. Of course, each circle's achievements were publicized and there was always a friendly rivalry among them. This little book tells of the many activities during the years, including luncheons and meetings for education and inspiration, dinners to make money, sewing for the hospitals, "Mother and Daughter" banquets, sending members to missionary conventions, entertaining the annual conference and branch meeting, the latter comprising the foreign missionary societies of the following states: Ohio, West Virginia, Kentucky, Tennessee and Mississippi. The annual May Day breakfast became a traditional event and was looked forward to by all members. The outstanding money making project of those early years was the annual bazaar. The committees worked and planned months in advance culminating on the gala day in a huge sale and turkey dinner. One year the women delivered the City Telephone Directories in one day. "Long lines of cars and hundreds of women were at the job by 7:00 A.M." They got ten cents each for collecting the old directories, and realized $760.00 for the day's work. Space does not permit relating the multitudinous things accomplished by these zealous women, but we summarize the amounts of money raised by them during the years 1922-48:

Mrs. H. E. Warburton

Mrs. Wayne Lee

Mrs. J. H. Brock

Mrs. H. H. Michael

Mrs. Macfarland

Mrs. Paul E. Marling

Mrs. C. E. Bice

Mrs. W. H. Miles

Mrs. M. T. Felts

Mrs. W. R. Warner

Mrs. L. F. Sheerwood

Mrs. Ernest Dickey

Mrs. H. C. Howell

Mrs. J. F. Hamilton

Mrs. Gordon Harris

Mrs. H. L. Gadbury

Year	*President*	*Amount*
1921-22	Mrs. J. H. Brock	$ 7,207.00
1922-23	Mrs. C. E. Bice	9,433.00
1923-25	Mrs. H. H. Michael	23,705.00
1925-27	Mrs. H. E. Warburton	27,609.00
1927-29	Mrs. Wayne Lee	27,896.00
1929-31	Mrs. Harvey Miles	23,705.00
1931-33	Mrs. W. H. McFarland	15,763.00
1933-35	Mrs. Paul Marling	12,136.00
1935-37	Mrs. A. Gordon Harris	12,087.00
1937-39	Mrs. L. F. Sheerwood	16,363.00
1939-41	Mrs. H. C. Howell	17,961.00
1941-43	Mrs. M. T. Felts	18,376.00
1943-44	Mrs. J. F. Hamilton	11,261.00
1944-45	Mrs. Ernest Dickey	12,463.00
1945-47	Mrs. H. L. Gadbury	28,940.00
1947-48	Mrs. W. R. Warner	16,411.00

The member holding the longest term of office in the organization was Mrs. H. E. Legler, disbursing treasurer of the Foreign Missionary Society from 1914-1940. Mrs. J. M. Chancellor held the same office for the Home Missionary Society from 1914-1922. The general treasurers of the Woman's Society have been Mrs. Ora M. Miller, June 1922-June 1931; Mrs. Ernest Dickey, June 1931-June 1936; Mrs. W. R. Warner, June 1936-June 1944; Mrs. F. M. Stockstill, June 1944 to date.

We quote further from this book: "The work has included not only contributions to the Church Building Fund of over $46,000.00, but for eighteen years we paid the salary of Miss Minta Stahl in Keen School in Tientsin, China, and that of Miss Emily Morgan, Superintendent of Nurses in the Methodist Hospital in Nome, Alaska. It was to this hospital that Will Rogers and Wiley Post were taken after their fatal accident. When Miss Morgan retired in 1940, we assumed

the support of Dr. D. C. Burd, our missionary who works among the Navajo Indians at Farmington, New Mexico.

"Miss Lucy Sullivan went from Grace Church to India more than fifty years ago and was still serving there at her death at the advanced age of eighty years. The organization has sponsored missionary training for children and young people, and cooperated with the business and professional group known as the Bicerians. A total of 610,346 surgical dressings and 27,574 articles have been made for the Miami Valley Hospital. Our hands are never idle. All the kitchen equipment including silver and dishes was purchased by the Women's Organization, as well as decorating and furnishing the church parlor twice. Rugs, draperies and furniture have been purchased for the parsonage several times to suit the needs of our various pastors. In all a grand total of $281,314.00 has passed through our treasury since 1921."

This plan of organization of the women of the local church was officially adopted by the General Conference of The Methodist Church in 1940 under the name of the "Woman's Society of Christian Service." Thus began a new epoch for Grace Methodist Women since their love for service and each other made the merger of the old into the new a permanent example of unity for posterity. To emphasize the tremendous responsibility of the Women's Society of Christian Service, we quote from the Methodist *Discipline*: "The purpose of the Woman's Society of Christian Service shall be to unite all of the women of the church in Christian living and service, to help develop and support Christian work among women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such service activities as will strengthen the local church, improve civic, community and world conditions." Some job this!

The financial affairs of the church have been ably managed during the years by a corps of devoted laymen. Soliciting teams had to be organized, instructed and inspired and then sent forth as "sheep among ravening wolves." Responsibility as Chairman of the Finance Committee meant a real job. With the aid of campaign dinners, however, and under the stalwart leadership of such chairmen of the finance committee as C. E. Bice, W. Megrue Brock, W. H. Boyd, Don Battelle, E. H. McClellan, Phil C. Ebeling and H. E. Lucas the budget has always been met. Note the budgets set for some of the years during the period since coming to Dayton View:

	Budget	*Members*	*Average per Member*
1920-21	$30,293.00	1,215	$24.93
1924-25	59,050.00	1,666	35.44
1927-28	65,017.00	1,914	33.97
1932-33	39,632.00	2,090	18.96
1939-40	38,000.00	2,663	14.27
1941-42	49,947.00	2,904	17.20
1943-44	73,224.00	3,160	23.17
1945-46	80,105.00	3,199	25.04
1946-47	86,270.00	3,446	25.03
1947-48	92,830.00	3,617	25.66

Obviously, during the depressions years it was much more difficult to raise the money than during the years of inflation.*

* In observing the above figures one can hardly understand why during the last three years, when incomes have increased so substantially, there has been no material increase per capita in giving to the church. Several reasons might be advanced: (1) Since 1928 many large givers have completed their pilgrimage, (2) having such a large membership some feel that their subscription will not be missed. We understand several hundred members have been paying nothing to the church budget. This, of course, is a violation of their pledge to uphold the church "By your gifts as well as by your presence."

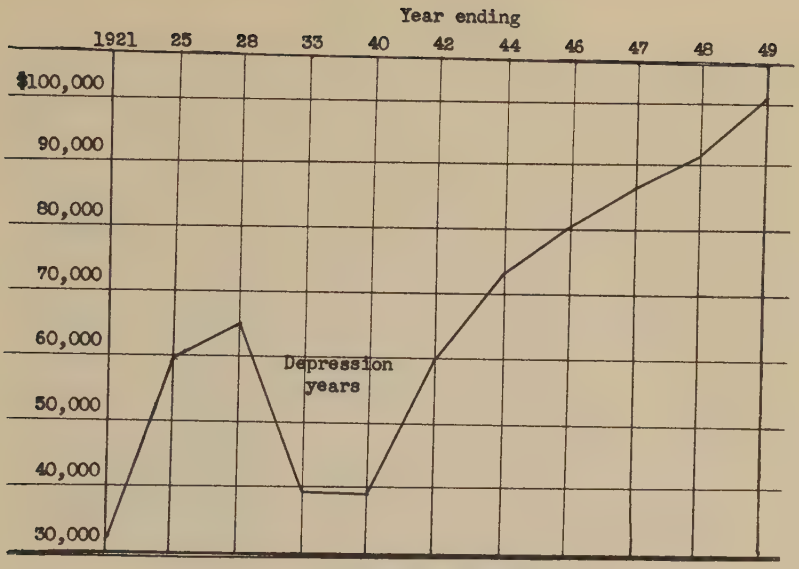
There have been a number of endowments given to the church, most of them having been bequeathed by will of the deceased persons. An endowment is distinguished from the ordinary gift in that the principal cannot be used for current or other expenses, but must be kept intact unless otherwise provided. The income on the fund, if undesignated, may be used for purposes approved by the Official Board.

The largest endowment ever given to Grace Church was by Dr. D. W. Greene and wife. Dr. Greene, of national reputation, was a prominent specialist in diseases of the eye. He was a member of the Official Board for many years.

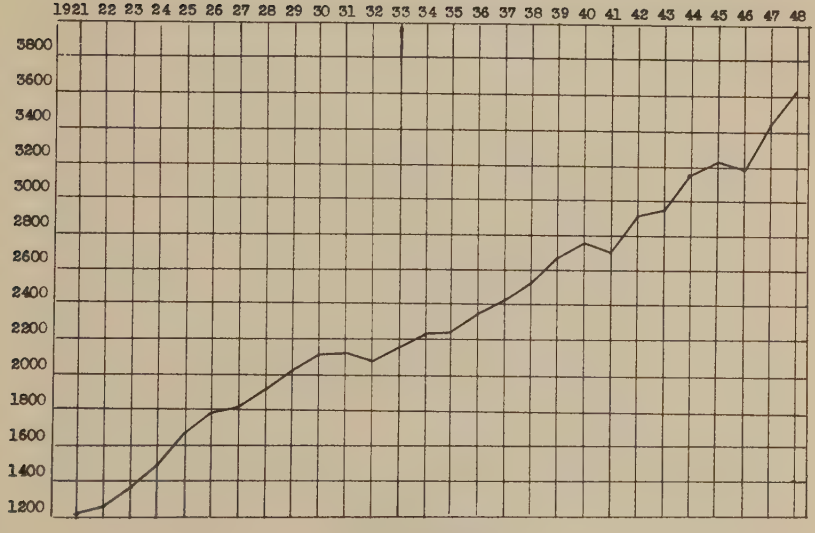
The Endowment Fund now in the hands of the trustees was derived from the following:*

Matilda J. Anderson	$ 100.00
Mary Decker	500.00
James B. Cottom	500.00
Daisy Fletcher	764.66
Duff W. & Mary B. Greene	40,598.98
R. T. Johnston	1,853.95
Robert M. La Fevre	100.00
Jane Read	1,100.00
Alice C. Traebing	154.48
Charles L. Sullivan	1,000.00
Laura Lumbert	500.00
	$47,672.07

*Since the above was written, another pilgrim, Sherman D. Clegg, completed his journey September 27, 1948, leaving funds to build a new chapel. Reference is made to Mr. Clegg and his gift in Part Four.



OPERATING BUDGETS 1921-49



GROWTH IN MEMBERSHIP

The Bicerians were organized in 1916. They continued their activities in the new church and now have more than seventy members. They are proud that they have been able to share in a world-wide program through the guidance and love of Mrs. C. E. Bice, who has helped so many business women to the high standards of Christian living.*

The Two-sers were organized in December, 1932, by Dr. Brashares. It is a unique organization, the unit of membership being the "couple." Originally when joining they were required to be married less than five years. The organization has no officers, no dues nor other obligations.

Mr. and Mrs. Karl Lorenz were the original sponsors. In the spring of 1941 Mrs. Lorenz was ill and they were compelled to give up the sponsorship. They have been active ever since, however, in the affairs of the club, a fact which has been greatly appreciated by the members.

Since 1941 the club has been under the leadership of couples elected annually. Those serving since 1941 as Chairmen are as follows:

Lou and Harriet Sherwood, 1941-42
Al and Elsie Wright, 1942-43
Del and Betty Cochran, 1943-44
Felix and Clotho White, 1944-45
Joe and Ruth Ford, 1945-46
Gene and Ethel Christy, 1946-47
Earl and Irma Johnson, 1947-48
Robert and Mildred Albright, 1948-49

At the present time the membership is composed of approximately fifty-five couples, and a very attractive pro-

* Mrs. Bice completed her pilgrimage June 14, 1948.

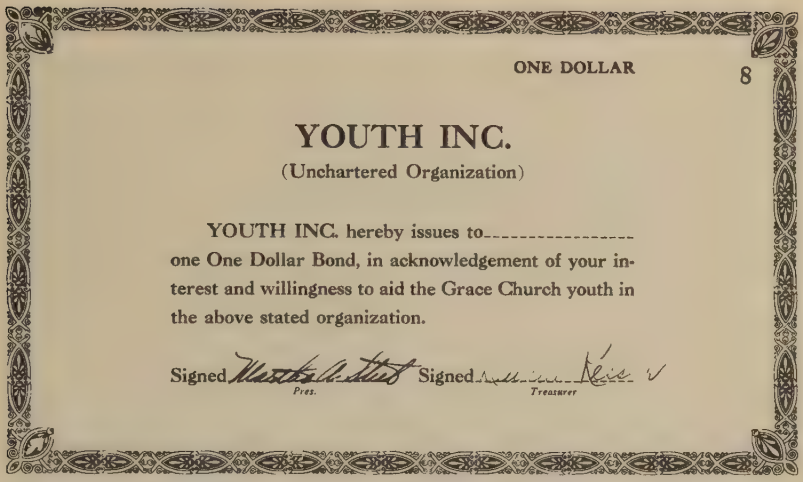
gram is arranged for monthly gatherings for fun, fellowship and entertainment, which binds the group in Christian fraternity and friendship.

On January 28, 1936, the Stockstill Clan was formed under the advisorship of the Rev. and Mrs. Harold Kellogg and the sponsorship of Mr. and Mrs. Fred Stockstill. Charter members were Mary Lou Hoffman (Ellis), Dorothy Pierce (Branston), Myrna Jane Stewart (Minton), Jane Stockstill (Borgeson), Mary Roselle (Goodman), Joe Haverstick, Gene Good, Jack Giesler, Bob Wedding and Bill Ellis. These young, unmarried people were seeking a social group under the sponsorship of the church. They met regularly each month in homes, at the church, at camps or parks, with intervening good times at committee meetings and dinners. They financed a Milk Fund, gave financial aid and bedside reading to the aged, participated in the Church Building Fund and annually gave a scholarship to a boy in India. In the 10 years of its existence (until the close of the war), approximately two hundred young men and women felt the warmth of its fellowship and influence. Today Clan members are scattered over the globe—Karachi, India, Johannesburg, South Africa, and from coast to coast in sixteen states of the Union.

Two young men, one a buyer in a large department store in Atlanta, Georgia, the other a law student in Ann Arbor, Michigan, met for the first time in 1947. They learned they had at different times lived in Dayton and been members of the Clan. Following is an excerpt from a letter written by

one of these young men to the Stockstills: "Meeting Tom and having so much in common with him was an interesting coincident. However, it illustrates, too, how wide has been the influence of the Clan, and we all know what a great influence for good it has been in our lives."

On February 4, 1936, a unique organization of young people was organized, named "Youth Incorporated." The plan adopted was similar to that used by business corporations having a capital structure represented by capital stock, a board of directors, sales and advertising departments, etc. In this particular organization there were nine departments, viz., Spiritual Life, Literary, Drama, Music, Social Service, World Comradeship, Every Day Problems, Athletic and Recreation. Common stock was issued at the rate of 25c per share, Preferred stock at 50c per share, and Bonds at $1.00 each. We have seen many plans for raising money to



ONE DOLLAR 8

YOUTH INC.

(Unchartered Organization)

YOUTH INC. hereby issues to_____
one One Dollar Bond, in acknowledgement of your interest and willingness to aid the Grace Church youth in the above stated organization.

Signed _____ Pres. Signed _____ Treasurer

operate church activities but this seems one of the most novel. The originators of the plan were James and Elsa Proud, Eugene Good, Martha and Weldon Holycross, Eleanor Maguire.

Youth Incorporated is functioning today. Included in its activities is a large Sunday School Class held on Sunday mornings, and a group for worship and discussion of religious and kindred subjects on Sunday evenings. In addition, a mid-week meeting is held for other activities. These include all kinds of social functions, parties, etc. Youth Incorporated serves the young people of the city who are away from their own homes, in an effort to attract them to the church. It is said to be the largest young people's group in the city, having an enrollment of one hundred and fifty. It has a retreat in the fall of each year for the purpose of planning its winter program.

The Men's group has been functioning for a number of years. It was formed for the purpose of getting the men of the church better acquainted with each other and the activi-

ties of the church. It has been a social organization which took the form of periodical suppers with speakers and entertainment following. In several instances fraternal meetings were held with similar organizations of Jews and Catholics.

In former years it was designated as the "Men's Brotherhood" and some of the presidents included J. H. Imus, E. C. Harley, Nelson Ross, W. G. Pickrel, J. Fern Blose, L. H. Forster, Samuel Reed, Herman E. Lucas and Roger Bussdicker. The present president is Don C. Laird.

The Boy Scouts organization followed a plan worked out by Lt. Gen. S. S. Borden-Powell in England in 1908. The Boy Scouts of America were incorporated on February 8, 1910, and authorized by an Act of Congress in June, 1916.

As a part of the youth program of Grace Church the first Scouting Unit No. 24 was organized in 1920 with W. T. Gross as Scoutmaster. In 1923 a new troop was started, No. 49, with DeWitt Saunders as Scoutmaster. The leaders following were George Byers, Forest Fuller, W. B. Nagel, C. S. Trigg, and others. The present officers are Robert Feike, Scoutmaster, and Gilbert Freemont, Assistant.

A senior unit of Sea Scouts was organized in January, 1933. It was designated Sea Scout Ship No. 49 and included boys fifteen years and older. Don Nesbitt was active in organizing and fostering this group. The present skipper is L. C. Ummel.

For the younger boys, age 9 through 11, a Cub Pack was added in January, 1937, with Robert Kelly as Cubmaster. Charles Russell and George Goodyear subsequently became their leaders. Cub Pack No. 49 is now in charge of J. J. Ford as Cubmaster.

As interest in Scouting increased, a new troop was formed

REWARDING A BOY SCOUT

and chartered in May, 1940, Troop No. 149, with Earl R. Kunz as Scoutmaster. Frank J. Wilhelm, Robert A. Gardner, and others followed. The present Scoutmaster is Wm. E. Hamilton. General Supervisor of scouting activities is Dr. E. F. Damstra. Neighborhood Commissioner is John A. Campbell.

The Girl Scout movement was organized in America in 1912 by Mrs. Juliette Low. Girl Scout Troop No. 142 of Grace Church was organized in April, 1942. Former leaders were Mrs. Henry Grosnickle, Mrs. C. K. Benbow, Mrs. Lola Tompkins, and others. The present officers are, Leader, Mrs. G. H. McConaughy; Assistant leader, Mrs. Norman Johnson; Troop committee, Mrs. Delmar G. Cochran and Mrs. Joseph Rockoff.

One of the newest groups in the church is named the XCL (Excel) Club, the ex-circle leaders. This Club was formed April 25, 1945, by Mrs. Ernest Dickey. Its membership consists of the women who have served in the past as Circle leaders, of whom there have been one hundred and sixty-four. Twenty-one of these women have completed their pilgrimage on earth, and one hundred and ten are still active members of the church.

Mrs. V. O. Parsons is the President, and those who formerly held that office are Mrs. Ernest Dickey, Mrs. A. Gordon Harris and Mrs. James E. Campbell.

"The purpose of this club is (1) to keep alive that spirit of service which, as Circle Leaders, we possessed in ourselves, and sought to develop in others, (2) to keep ourselves alert to any need which may arise in the Womans' Society of Christian Service and to make ourselves available for any

work which will be of service to the society, (3) to preserve the friendship we have cherished through the years."

During the period covered by this history, 1796 to 1948, the United States has been engaged in six different wars, 1812, 1846, 1861, 1898, 1917 and 1941. The last one, World War Two, was the most terrible of all wars in history.

The objective of Adolf Hitler was the complete domination of Europe, the middle east, North Africa and finally the world. One by one the small countries were invaded under Hitler and Mussolini, but thanks to the bravery of the British and the Greeks, the stubbornness of the Russians and the powerful assistance of the American forces, the tide was turned and Germany surrendered to the Allies May 7, 1945. Seizing what appeared to be a great opportunity for her in the midst of world conflict, Japan attacked the United States at Pearl Harbor December 7, 1941. After nearly four years of war, she surrendered September 1, 1945.

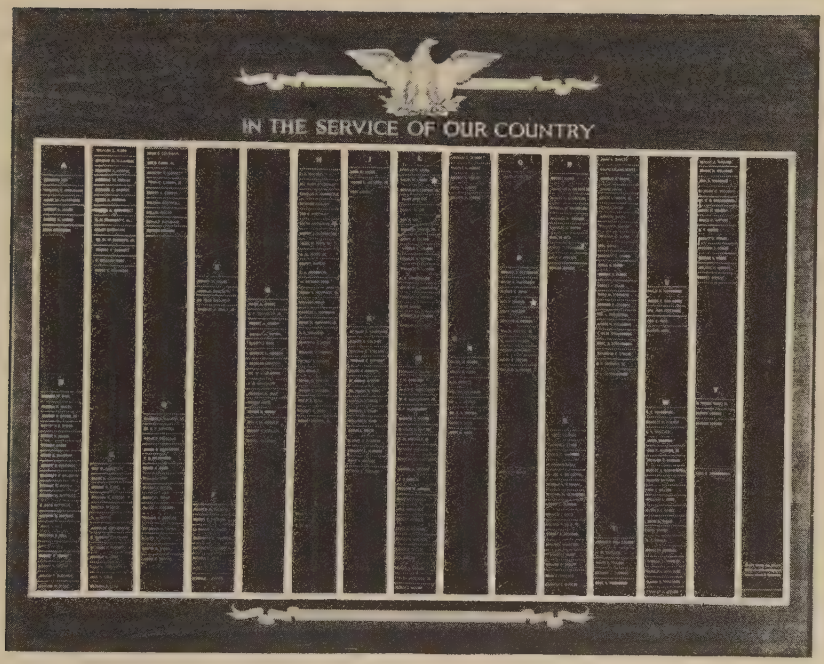
The American casualties of World War Two were 1,068,370. The loss to America alone was over three hundred and fifty billion dollars to date. For all countries involved there were over eleven million casualties and in dollars the cost was one trillion three hundred and fifty-two billion.

It took its toll from Grace Church. The Honor Roll, beautifully paneled and inlaid, was placed in the narthex of the church and contained the names of three hundred and ten young men who went into the service. Five gold stars representing those who made the supreme sacrifice are emblazoned on that Honor Roll—Ralph Hathaway, James W. Lauck, Bruce Perkins, John W. Stephens, and Blaine E.

Wiesner.* These young men were of our finest youth, the pride and joy of their families and friends.

"They are not dead. They have but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that serener sphere."
Ralph Hathaway
Bruce Perkins
John Stephens
Blaine Weisner

* Ralph Hathaway, John Stephens and Blaine Weisner, were all active members in the "College Age" class of our Sunday School, for many years taught by the writer. I want to bear testimony as to their friendliness and co-operation in the activities of this fine group of young people.—L.G.B.


IN THE SERVICE OF OUR COUNTRY

THIRD PERIOD 1919-1947

Dayton View Church located at Salem Avenue and Harvard.

*Year Ended**	*Pastor*	*Church Members*	*Sunday Shcool*	*Benevolences*
1919	G. W. Bunton	1220	760	$10148
1920	"	1260	985	15973
1921	"	1215	990	15538
1922	C. W. Brashares	1247	1209	16140
1923	"	1369	1307	16792
1924	"	1497	1382	21364
1925	"	1666	1298	17932
1926	"	1775	1478	19451
1927	"	1807	1754	20456
1928	"	1914	1505	22284
1929	"	2017	1816	22556
1930	"	2117	1655	22296
1931	"	2120	1547	22294
1932	"	2090	1660	16854
1933	"	2158	1441	11225
1934	"	2221	1284	8902
1935	H. G. Werner	2223	1235	10708
1936	"	2347	1407	12198
1937	"	2414	1247	13308
1938	"	2533	1521	13490
1939	"	2663	1347	15263
1940	"	2745	1431	14640
1941	"	2696	1346	11429 (9 mos.)
1942	"	2904	1170	17904
1943	"	2943	1264	14463
1944	"	3160	1312	14682
1945	"	3222	1048	25207
1946	Gaston Foote	3199	1323	25110
1947	"	3446	1072	23156
1948	"	3617	1212	22292

* The Conference was usually held the first week of September, until 1941. In that year and thereafter, the last week of May, or either of the first two weeks of June.

Pilgrims of Grace

PART IV

1949

PART FOUR

PART FOUR

Grace Church Today

Contents

THE STAFF: Dr. Gaston Foote, Rev. Robert Burch Foster, Rev. L. H. Mayfield, Sarah Smith—Music: Clark Haines, Margaret Ford, Frank B. Michael—Activities—Financial condition—Budget 1948-49—New parsonage—Proposed new buildings—Sherman D. Clegg—
Photographic Section
Names of present membership

WHEN we undertook the task of writing this history, we visualized the days of research involved, the compiling of data, the recording of events and incidents, the changes in the physical properties of the church, and the changes in the discipline; also the habits and religious behavior of the pilgrims fifty or one hundred years ago contrasted with those of today. When we thought the job was finished, we could write FINIS and close the book. But we found we didn't know where to stop. The past blended with the present; consequently, it became necessary to add Part Four.

In deference to that mythical historian of fifty years hence, we must provide him with a starting point. We wonder if some of the "doings" of the 1940's will seem as quaint to him as the doings of the 1890's did to us!

So, with the co-operation of many groups and individuals, we will try to give to the grandchildren of our present membership WHAT GRACE CHURCH IS LIKE IN 1949.

On October 19, 1945, Dr. Gaston Foote came to Grace Church. Born in central Texas, son of a pioneer Methodist preacher, he graduated from Southern Methodist University at Dallas, Texas, attended Columbia and Denver Universities, obtaining his A. B., M. A., B. D. and Th. D. degrees. Miami University conferred the honorary D. D. degree upon him in 1946 and Wilberforce gave him the LL.D. degree in 1948. He served at Amarillo, Texas, Little Rock, Arkansas, and for the four years preceding coming to Grace was pastor of the beautiful church known as "Cathedral of the Pines" at Montgomery, Alabama. Dr. Foote is a great world traveler and his thinking is, therefore, international in scope. His style is dynamic and dramatic. He has written several books including "Keys to the Conquest," "Just Plain Bread," "Lamps Without Oil" and "Seven Last Words of Jesus."

Shortly after Doctor Foote arrived, the Sunday morning program was changed to include two identical worship serv-

ices, and the necessary adjustments made for the meetings of the several departments of the church school. Under the new arrangement the children's division has an extended session covering the period occupied by the worship services. The intermediate and high school departments participate in the first worship service, furnish the special music and provide the ushers. These departments have their study period while the second worship service is in progress. Several adult classes meet during the first and second worship services, thus affording the opportunity for both study and worship for all groups.

Dr. Foote also introduced the Sunday "Family Fellowship" nights which are very popular. They include a light "Dine-a-Mite" refreshment period, a social period, and discussion groups of various ages, closing by a brief worship service in the sanctuary.

Robert Burch Foster came to Grace Church in June 1943 to assist in administration and pastoral service. He is a graduate of Drew Theological Seminary and did university work at Temple University, Philadelphia. Before coming to Dayton, he served churches as follows: Broad Street, Altoona, Pennsylvania; Bakerton, Pennsylvania; Lindenwald, Hamilton, Ohio; Mount Lookout, Cincin-

nati, Ohio; Lebanon, Ohio; Riverdale, Dayton, Ohio; Saint Paul, Defiance, Ohio; First Church, Fremont, Ohio; First Church, Ironton, Ohio; Superintendent, Portsmouth District; First Church, Van Wert, Ohio.

Because of long experience in the pastorate, "Bob" is a source of information in all matters pertaining to proper church procedure and management. As a representative of the pastor, he sits in with various lay committees, ready to advise or lend a hand with a particularly difficult problem, or point the way to a more logical or tactful solution.

Respected by the older members of the congregation for his sterling integrity, he is likewise beloved by the youth of the church, who look to him as a counselor, an advisor, and a loving "elder statesman."

Rev. L. H. Mayfield came to Grace Church on October 1, 1947, well equipped for the work for which he was engaged. He attended Clemson College, South Carolina, and is a graduate of Marion College, Marion, Indiana. He took special work at Union Theological Seminary, New York, and the University of Wisconsin. He finished his work at the Garrett Biblical Seminary, Evanston, Illinois.

Before coming to Dayton, he served as pastor in Hillsdale County, Michigan, for the Community Church. He was pastor of the Vandercook Meth-

odist Church, Jackson, Michigan, and associate pastor and Director of Religious Education of the Lansing Central Methodist Church, Lansing, Michigan. He came to Grace to accept a similar responsibility.

In addition to work in his own church, Mr. Mayfield has been helpful to religious education organizations wherever he was located, having been Dean of the School of Christian Living in Jackson, Michigan, Director of Religious Educational Program for Vocational School in Lansing, Michigan, and Director of Religious Education for the Church Federation of Dayton.

Miss Sarah Smith was elected a member of the Official Board and the Church Secretary on March 19, 1922, and has served loyally and efficiently ever since. She is most patient and courteous. She has the reputation of knowing everything about the church and everybody in it. If one member asks another regarding anything connected with the church, the answer is usually, "I don't know—ask Sarah." She keeps the minutes and the books, answers the telephone which brings, among legitimate matters, many useless questions about meetings, etc., which have already been publicized, and such queries as, "Is Mr. So and So there this morning?". or "Will you give this message to Mrs. Blank?" She quiets

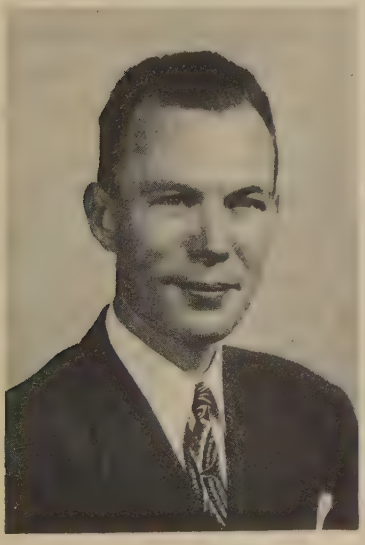
the kickers, handles the dissatisfied members, is purchasing agent, assistant janitor, makes appointments for everybody, watches the Activities Building so the boys will not carry it off, keeps an eye on the youth, opens and closes the office—in short, if you want anything done "Tell Sarah" or if you want to know anything "Ask Sarah."

Mrs. Don Latham is secretary to the associate pastors and office assistant. Mrs. Lorene F. Dick is the pastor's stenographer and Miss Oma M. Heckert is bookkeeper and financial secretary.

Mrs. George K. Ander is the hostess of the church, supervising the arrangements for, and serving of meals. She is doing an excellent job that is much appreciated by the organizations needing that service as a part of their church programs.

The maintenance of the church property is in charge of P. C. Gould. Walter Kilborn and George Graus are the janitors.

MUSIC



The music of the church is under the general supervision of Clark Haines who directs the Chancel Choir, which is the adult choir of the church. He has the assistance of Frank B. Michael as the church organist, and Miss Margaret Ford for the Youth Choirs.

Clark Haines received his Bachelor of Music degree at the Cincinnati Conservatory of Music where he was a voice scholarship pupil of Dan Bed-

doe, and he has his M. A. degree from Ohio State University. His musical life has been a busy one and he is widely recognized for his work with bands, orchestras and choral groups. For the last twelve years he has been supervisor of music at the Fairmont Schools.

In addition to his musical activities, Clark has given himself unsparingly to outside activities of many kinds, and in recognition of his civic leadership the Junior Chamber of Commerce of Dayton honored him as "Man of the Year" for 1948. Grace Church was gratified at this distinction given their gifted musical leader.

Miss Margaret Ford is the director of the Youth Choirs. She is a graduate of Augustana College, Rock Island, Illinois, and she received her Master's degree at Northwestern University. As a soloist and choir director in her college days, she prepared herself for public school music and taught music in the public schools of Rock Island, Illinois. There she was also director of music at Broadway Presbyterian Church.

Miss Ford is a daughter of the manse, her father, the Rev. Harry R. Ford, being pastor of the Woods Memorial Christian Church, Excelsior Springs, Missouri.

His earliest recollection, Frank B. Michael says, was a love for music. He picked up tunes almost before he could walk. He took his first piano lessons when five years old, and when he was eighteen, began lessons on the organ. A little later he became organist for the Third German Methodist Church at Cincinnati. After serving several other churches, he finally

became organist at Grace in June 1927 where he has served ever since.

Frank has served as accompanist on numerous occasions for many artists, is organist at the Masonic Temple and accompanist for the Dutch Club, a popular men's musical organization of Dayton.

ACTIVITIES

Later in this chapter are shown pictorially some of the many activities of the church. There are group pictures of the Official Board and Church School departments and classes, the Church Choirs, Women's Societies and other service groups, and Boy and Girl Scouts. These group activities do not represent all that is going on in Grace Church.

For some years the regular Sunday evening church service was replaced by activities provided for the young married couples, Youth, Inc., Intermediate and Senior Methodist Youth Fellowship.

Sunday evening now, however, has a very full program. At 6:00 there is a family fellowship with "Dine-a-Mite" supper at a charge of twenty-five cents. At 6:20 there is a musical interlude, and at 6:45 there are Quest Groups for all ages, Junior, Intermediate, Senior, Methodist Youth Fellowship, Youth, Inc. (business age young people), and Adults. At the conclusion of that period all go to the sanctuary for the worship hour at 7:30. The program includes a period of singing of hymns of the church followed by an anthem by the Youth Choirs and a message by one of the ministers.

The climax of the evening is the "Altar Hour" at which time the lights are dimmed and the people invited to spend a moment or two at the altar of the church in order to better face the issues of the week ahead. There is a stream of people coming to the altar for prayer and meditation.

The youth groups during the week have access to the Activities Building where they can schedule games of volley ball, ping-pong, shuffle board, badminton, basketball and dramatics.

During the summer months most of the activities are out-of-doors. A typical Sunday afternoon would include games, music and fellowship, a picnic lunch together and a period of devotion often around a camp fire.

Within the last few months Dr. Foote has introduced a new movement for Bible study which has been termed "Tuesdays at Ten." The average attendance is around sixty women, who with the pastor study the Bible, chapter by chapter, book by book, with no additional help whatever. They have moments of meditation and prayer. They "hope to grow in Christian grace, to discern more perfectly the mind of Christ, to implement Christian living with hours of absolute quiet and meditation." The Bible is the only text-book and prayer and meditation their only project.

FINANCIAL CONDITION

The statement of the financial condition of the church as prepared by the Trustees indicates a healthy condition, all mortgages having been paid off and funds on hand to undertake further improvements when building conditions are normal. This situation is due to the efforts of the women through the years in helping clear the church debt and the careful administration by the Finance Committee and Board of Trustees who were charged with this responsibility.

A summary of the figures taken from the Trustees' report dated early in 1948 shows the resources of the church as below. Note the item of depreciation which has been calculated from the date of acquirement of the buildings and equipment, a procedure followed by business concerns but seldom practiced in church financing:

As At April 30, 1948

Plant and Equipment

Church—Land		$ 17,924.00	
Building cost	$302,970.60		
Less—Reserve for depreciation	156,553.30	146,417.30	$164,341.30
Activities building—Land		$ 7,578.35	
Building	$ 57,760.56		
Less—Reserve for depreciation	10,383.12	47,377.44	54,955.79
Parsonage—Land		$ 3,000.00	
Building	$ 15,773.60		
Less—Reserve for depreciation	8,561.18	7,212.42	10,212.42
Equipment		$ 56,223.86	
Less—Reserve for depreciation		40,907.01	15,316.85

Land held for expansion and parking		11,313.98
New church plans—Cost to date		791.75
Total plant investment		$256,932.09

Other Assets

Cash, securities and other investments—		
Held for new building	$ 52,375.89	
Held for building maintenance	20,038.24	
Endowment investments	53,238.22	
Eastwood church parsonage	7,300.00	132,952.35
Total		$389,884.44

There are no liabilities except current expense bills.

The budget adopted by the Official Board for 1948-9 shows the following in summary:

Ministerial Support	$ 19,800.00
Operating Expense:	
Maintenance	15,270.00
Music	10,750.00
Office	16,840.00
Miscellaneous Activities	8,255.00
General Church Apportionments	3,724.00
Maintenance and Rehabilitation Fund	10,000.00
Benevolences	18,000.00
Total	$102,639.00

ADDITIONAL PARSONAGE

For some years after coming to Grace Church, Mr. Foster was pleasantly domiciled with his family in a rented home. Due to housing conditions after World War II, caused by returning veterans who could not secure homes, inflationary prices, etc., the situation became acute and the price of real

estate went soaring. Mr. Foster was forced out of his comfortable home on Bellevue Avenue and for some months the church officers and members were in a dilemma as to how to provide a "roof over his head." Finally the Board of Trustees managed to secure a home for the Fosters on Kenwood Avenue, at a cost of $12,000.00.

PROPOSED NEW BUILDING

The workers of the Sunday School and other departments of the church have realized that increased facilities must be provided to take care of the rapidly growing membership. When Dr. Foote arrived he gave this his immediate attention and appointed a building committee to secure plans for a new Educational Building and a new Chapel. Unfortunately, owing to prohibitive costs incident to inflation, the project lies dormant at the present time, but the building committee is working on the plans.

SHERMAN D. CLEGG

The story of the life of Sherman D. Clegg reads like an Horatio Alger novel. His father operated a meat market. There were seven children in the family and Sherman had to quit school after the eighth grade. He told the writer, at one time, that he did not have a whole suit of underwear until he was nineteen years old!

He attended business college and to pay for his tuition, served as janitor. Later he taught stenography at nights to supplement his meager income. Securing a job with a proprietary medicine company in Indiana, by hard work, sheer pluck and sacrifices made by himself and his equally industrious wife, who also worked and served meals to outsiders, he acquired an interest in the business and eventually amassed a modest fortune.

Mr. Clegg was a deeply religious man. He taught a boys' class in the Sunday School of the well-known Fourth Street Methodist Church at Wheeling, West Virginia. After moving to Dayton he accepted the same responsibility in Grace Sunday School. Always a lover of boys, he became very successful as a boys' teacher. The loss of his only child, Sherman K., intensified this feeling.

Sherman Clegg was an enthusiastic tither, giving more than the tenth of his income required by the Old Testament law. Some years ago he gave to Blackburn College, Carlinville, Illinois, a beautiful chapel costing $50,000.00. He recently made a gift to Grace Church of $53,000.00 for a new chapel which will be named "Clegg Chapel" as a lasting tribute to the memory of Mr. and Mrs. Clegg. Mr. Clegg also invested

considerable money during his lifetime in scholarships for young people.

He finished his journey September 27, 1948. Mrs. Clegg in recent years has been afflicted with loss of sight and hearing. Through the years, she has written a number of poems which her husband had published in a little volume entitled "Hill Top Gleams." A verse taken from one of these entitled "Pluck—Not Luck" might indicate the philosophy of the Cleggs:

"When other folks would falter and say—
'It can't be done,'
He was sure to stick right to the job
That he had once begun.
Then when the task was finished, folks
Said, 'He's born to luck!'
But there was no magic in it, 'twas
Simply downright 'pluck.' "

IN CONCLUSION

We hope that you have been interested and warmed as you have met some of the personalities in this book and traveled, in thought, with them along their pilgrim way. You have seen them as they went through life, meeting discouragements and obstacles, but always striving to "overcome," and in so doing have had many happy experiences in their journey.

We cannot help but think of the part this church has played in the moral and religious life of this community. May our Pilgrimage be as profitable.

"And now, before I do put up my pen,
I'll show the profit of my book, and then
Commit both thee and it unto that Hand
That pulls the strong down, and makes weak ones stand.

"This book it chalketh out before thine eyes
The man that seeks the everlasting prize;
It shows you whence he comes, whither he goes;
What he leaves undone, also what he does;
It also shows you how he runs and runs
Till he unto the gate of glory comes."

From The Pilgrim's Progress by John Bunyan

GRACE CHURCH AT CHRISTMAS

PHOTOGRAPHIC SECTION

A picture gallery of forty groups including more than thirteen hundred different individuals connected with the activities of Grace Methodist Church follows. It is to be regretted that some groups did not have 100% present when their pictures were taken. Necessarily some were absent on account of illness, some out of town, others were absent for numerous reasons.

This Section is not a mere gallery of pictures, but is presented to graphically depict the activities of the various groups, and demonstrate in some degree the unity of work in the whole church.

Arrangement:

The Official Board	2 pictures
Sunday School	12 pictures
Choirs	7 pictures
Woman's Society of Christian Service	3 pictures
Adult Service Clubs	4 pictures
Ushers and Men's Club Officers	3 pictures
Junior Service Clubs	3 pictures
Scouts	5 pictures
Publishing and Sales Committee	1 picture
	40 pictures

Acknowledgments are due to Mrs. Ernest Dickey, who arranged with the many organizations in planning the group pictures, and to Mrs. Samuel Reed and Mrs. James Proud for editing the descriptive text. H. Balentine Reed was the photographer.

PHOTOGRAPHIC SECTION

Pilgrims of Grace

THE OFFICIAL BOARD (*Continued Next Page*)

Reading from Left to Right, First Row: Mrs. Richard J. Grafton, Mrs. J. Paul Richter, Mrs. W. H. Miles, Miss Mabel R. Kissinger, Mrs. J. G. Vaughan, Miss Sarah E. Smith, Mrs. C. E. Wagner, Mrs. W. R. Warner, Mrs. Kenneth Harnish. *Second Row:* W. H. Miles, R. B. Billman, Donald C. Laird, L. C. Hedrick, John A. Campbell, Marshall W. Baker, J. Orville Groff, V. O. Parsons, Horace B. Terry, R. B. Foster. *Third Row:* Don Wheeler, Frank D. Slutz, L. M. Guelich, F. J. Blose, J. F. Stewart, W. O. Zehring, H. S. Beane, Harold Truax, Alfred B. Craig, Glenn M. Proos, M. F. Hoagland. *Fourth Row:* Ernest C. Reed, Mel Hedrick, Colman Eaton, Don H. Davis, R. F. Whisler, D. H. Grothaus, Hughes G. Southwell, R. P. Carr, Noah F. Greeg, Don D. Longnecker, C. W. Younce.

The governing body of the local church is the Quarterly Conference whose membership, with one or two exceptions, is the same as the Official Board. The Official Board makes the report of its activities to the Quarterly Conference which is presided over by the District Superintendent. It will be seen, therefore, how the local church is tied in with the program of the whole Methodist church whose total membership is 8,500,000.

The duties and responsibilities of the Official Board are many: "To promote and to have general oversight of the work of the local church under the direction of the pastor, including the receiving of reports of the work of all the other departments of the church." It must promote lay activities, provide financial support of the local church, General and Annual Conference benevolences (world service), visit

OFFICIAL BOARD

Reading from Left to Right, First Row: Don D. Battelle, A. T. Nesbitt, L. H. Forster, Gaston Foote, K. K. Lorenz, W. A. Chryst, L. L. Cecil, L. G. Battelle. *Second Row:* E. E. Matson, Carl B. Balcomb, Dr. E. F. Damstra, C. F. Mann, Clark J. Haines, F. O. Hinkson, Samuel Reed, Joseph E. Davidson, Lee B. Cook, Jr. *Third Row:* I. J. Miller, G. B. Culbertson, Herman Lucas, Dr. George L. Parkin, Don Baker, H. B. Mills, E. H. Kline, H. L. Sellers, Glenn E. Compton, K. M. Brower. *Fourth Row:* Don W. Young, F. W. Stein, E. M. Hubbard, L. J. Newell, Rollin L. Rosser, O. J. Myers, Ben S. Graham, R. H. Keltner, Paul F. Schenck.

strangers in the community, the sick of the congregation, receive and disburse funds, acquire and maintain church property, supervise the religious education of the children, youth, adults, develop and train prospective workers and leaders, and promote the total program of the church. (Every official should be informed of the requirements of the *Discipline*. Paragraphs 141-151: Paragraphs 171-188.)

One can see the importance of the careful selection of the men and women constituting this governing Board. It is composed of one hundred and ten members at the present time. The heads of all the more important groups of the church are included in its membership. The president is Dr. Foote, secretary, Miss Sarah Smith, treasurer, Fred Stockstill. Regular meetings are held monthly, special meetings at the call of the pastor.

TEACHERS AND OFFICERS OF THE SUNDAY SCHOOL

Reading from Left to Right, First Row: J. Finley Stewart, Mrs. John W. Thompson, Mrs. Herbert S. Beane, Mrs. Harold A. Truax, Mrs. Herbert B. Mills, Mrs. C. Clarkson Payne, Mrs. Delmar G. Cochran, Jane Walker, Cleo T. Retter, Robert J. Kelly. *Second Row:* William F. Stewart, Mrs. J. Paul Richter, Mrs. George N. Wallace, Mrs. Howard L. Rucker, Mrs. Fred M. Stockstill, L. G. Battelle, Mrs. Earl M. London, Mrs. W. C. Schollenberger, Nancy Walker. *Third Row:* Herman E. Lucas, Harold Smith, Mrs. Frank Deare, Mrs. J. E. Jackson, Mrs. H. T. Manoff, Mrs. Francis Robison, Margaret Walker, Mrs. Roy S. Jamison, Mrs. Charles A. Mumma, Herbert B. Mills. *Fourth Row:* Mrs. W. C. Sprigg, Mrs. James R. May, Mrs. C. S. Trigg, Mrs. George B. Stillwagon, Jr., Karl K. Lorenz, Mrs. Elmer E. Jukkola, Mrs. I. O. White, Mrs. Thomas E. King. *Fifth Row:* G. A. Doeller, Mrs. I. C. Sampson, H. E. Ruble, Mrs. S. B. Plaskett, Mrs. Herman E. Lucas, William E. Harbottle, Jr., Mrs. Ludlow B. Hallman, Jr., J. Paul Richter, Mrs. Glenn M. Proos, Don Laird, Richard E. Christy, Harold A. Truax.

No other group of laymen spend as much time in study, planning and working as the teachers of the Sunday School; and no other group produces greater or more far reaching results. This army of workers has the responsibility of teaching spiritual values to children, youth and adults. Some of them have been active over a long period of years.

They are "on the job" despite rain, snow, ice, or summer heat. They spend hours in the preparation of the lesson. There are workers' conferences to attend, departmental meetings of the Board of Education. Thirty-five teachers are enrolled in the class for teacher training.

The departments are taking religious education seriously to the point of sharing it in the homes with the parents. T Kindergarten and Primary departments have had teas for mothers.

What a privilege to be selected as a teacher in the Sund School. We pray for their success. May God bless the every one!

The General Superintendent of the School is Harold Tru The School is divided into three general divisions in cha of Division Superintendents: Mrs. C. C. Payne, Childre Division; Mrs. J. Paul Richter, Youth Division; and Euge Whitworth, Adult Division. Rev. L. H. Mayfield is t Director of Religious Education.

NURSERY DEPARTMENT

Reading from Left to Right, First Row: Mary J. Southwell, Jimmy Southwell, Unidentified, Lynn Schollenberger, Howard Jorgenson, Sharyn Jorgenson, Unidentified, Cheryl Ann Bolanger, Elmer Ahrens, Kathy Hain. *Second Row:* Unidentified, Kathy Green, Billy Brundige, Evelyn Cook, Unidentified, Donald Sanders, Unidentified, Unidentified, Unidentified. *Third Row:* Unidentified, Jeff Campbell, Judy Zimmerman, Roberta Houser, Rebecca Houser, Ronald Haendel, Marilyn Gard, Judy Kehl, John Rutherford, David Reed. *Fourth Row:* Ellen Wampler, Unidentified, Unidentified, Barbara Doeller, Andrea Smith, Unidentified, Doris Jean Thayer, Unidentified, Unidentified. *Fifth Row:* Unidentified.

The Nursery Department is the first department in which he infant becomes familiar with the church and Sunday School, and some of their fundamental teachings. Therefore, he functions of the Nursery Department prove very important to each child and have required careful thought and tudy. These functions are not composed of the suggestions of our present staff alone, but are an accumulation of material derived by trial and error methods throughout the history of he church. This material, of course, has necessarily been changed along with the growth of the church, the present nterpretations of the Bible, and modern methods of teaching.

The teaching staff attempts to divide the Nursery school hour into two periods. The first period is devoted to two important factors. First, the child maintains fellowship wi the other children about him. Second, the child spends h time constructively improving his skill in coordination an creative ability with the use of peg boards, beads and puzzle

The second half of the period finds the child seated in circle with the other children where he is lead in churc and nursery songs, and prayers. Also, during this time, eac child is encouraged, with as much possible individual atte tion, to tell of his own daily experiences. This is one of th most important aims of the Nursery Department, for develops security and confidence in the child.

The officers are: Superintendent, Mrs. Harold Leland, an Secretary, Mrs. Roy Jamison.

THE KINDERGARTEN DEPARTMENT

Reading from Left to Right, First Row: Marcia Rauch, Stewart Herrick, Karen Clipson, John Proos, Skipper Jones, Jack Wilson, Jim Wilson, James Stewart, Burke Anderson, Gregg Anderson, unidentified, Sharon Horn, Nancy Hubbard. *Second Row:* Carol Sears, Rita Kissell, Sandy MacKay, Nancy Stiles, Bruce Hain, Joyce Ohl, Eloise Jamison, unidentified, Elinor Lewis, Carolyn Raymond, Tommy Shutzler, Nancy Wilkin, Billy Cromer. *Third Row:* Carolyn Taylor, Lee Richmond, Linda Speake, Sylvia Hodgson, Ray Van Ausdal, Dennis Brandewie, Larry Biddinger, Sonny Grandin, David Wilson, Norman Chalfant, Danny Gutwein, Ricky Ellwanger. *Fourth Row:* Kathleen Selz, Linda Duncan, Cynthia Baker, Becky Wheeler, Diane Edwards, Bobby Hendricks, Marcia Miller, Julie Wilson, Barbara Sears, JoAnn James, Douglas Sprigg. *Fifth Row:* Michael Fogt, Judith Coffin, John Coffin, Marjorie Holycross, Charles London, Thomas Kinne, Mary Kathryn Grandin, Susanna Crist, Jane Leland, Vicky King.

The Closely Graded Lessons for the Kindergarten Child re used as the text for study in the Kindergarten Depart- nent of the Sunday School. The course is divided into eight nits of three months each, covering the two year period the hild is in this Department. The present enrollment in this Department is one hundred and fifty. The activities in the Department are varied: Informal play, handicraft and special projects at Christmas and other times, teaching the child he value of sharing with others. There are songs and a more ormal program including the prayer and the story of the lay.

It is through this varied program that is is hoped to atta the following goals: To teach God as giving the beauties nature and as the Father of Mankind, loving and caring f little children; to teach Jesus as the friend of little childre and that He grew as they grow and loved as they love; teach that duties and pleasures must be shared for happines that God is the Father of all races and that the church is friendly place; and to teach reverence for the Bible.

The officers are: Secretary, Mrs. Allan Johnston, and t Teachers, Mrs. George B. Stillwagon and Mrs. C. S. Trigg.

PRIMARY DEPARTMENT

Reading from Left to Right, First Row: Ronald Tom Lewis, David Joyce, Tommy Williams, Susan McKee, unidentified, Alan Lovas, Stephen Lovas, Garig Valentine, unidentified, Stephen James Wilson, Gorden Hain, Ronald Wheeler, Jimmy Brenner, Dottie Jean Crites, Dannie Fesler, David Fesler, Douglas McDonald, unidentified, Donna Shiplett, Mary L. Wilder, John Mueller, unidentified. *Second Row:* Mrs. H. T. Manoff, Mrs. J. J. Ford, Mrs. W. C. Schollenberger, David Carter, Linda Betts, Barbara Elleman, Jerry Frey, Robert Schollenberger, Ann Elizabeth Wilder, Suzanne Shelbey, James Long, Susan Mills, unidentified, Ehrnfried Munson, unidentified, unidentified, unidentified, unidentified, Sandra Campbell, Carolyn R. Herrick. *Third Row:* Roland B. Bell, Bobby Dybdal, Barbara Thayer, Susan Starick, unidentified, Jeffrey Smith, Charles Morris, Roland Gene Wilson, Jackie Campbell, unidentified, Patty Stiles, Martha Sue Sanders, Sarah Jane Williams, Nancy Kunkle, Ludlow Hallman, Jr., Bessie Rodgers, Jack Edwards, Linda Hays, unidentified, Gail Proos. *Fourth Row:* Susanne Ardery, Martha Ruble, Richard Oxley, Bobby Heller, Bruce Damstra, Judy Overman, Rickey Vlaskamp, Phillip Shafer, Connie Mumma, Ann Raymond, Susan Ruble, Carolyn Stines, Karen Neher, Elizabeth Peterson, Jeanie Coffin, Linda McDonald, unidentified, unidentified, Jeffrey Noss. *Fifth Row:* Michael Wheeler, Teddy Selz, Sharon Clipson, Janna Gottschalg, David Shiplett, Gerald Hahn, Marilyn Smith, Kathryn Geske, Gretchen Proos, Tommy Zoller, Danny Biddinger, John Thompson, Jr., Harry Marland, Susan Allen, Linda Lou Paxton, Daryl Landis, Joseph Deare, Barbara Sue Grandin. *Sixth Row:* Mrs. Wm. E. Peterson, Mrs. H. L. Sellars, Mrs. Howard Chalfant, Mrs. Earl London, Mrs. H. B. Mills, Mrs. Ben W. Baker, Mrs. John Thompson, Mrs. Marshall Baker, Mrs. James Proud, Mrs. Ruth Longfellow, Mrs. Frank Deare, Mrs. Wm. C. Sprigg.

The Primary Department is a group of first, second, and hird grade children of the church. Children and teachers like attend the meetings each Sunday morning because they eceive great pleasure and have fine experiences in learning bout God.

The Cherub Choir of the church is formed mainly from he children of this department, some of whom form the hoir singing at the worship period each Sunday.

There are four beauty centers in the Primary Room used y the teachers to dramatize the current lesson theme. The ulletin board shows the picture story, the black board mphasizes the prayer study, the sand table brings the stories o life, and the altar table symbolizes the beauty of the day. Books for the children to read before or after the lesson eriod may be found on the department library table. The activities of this department include sending boxes of good and useful things to other children on Children's Day, Thanksgiving and Christmas. A Christmas party to which the parents are invited is held each year.

Among the many who have given years of loyal and devoted service to this department are Mrs. E. H. McClellan, Mrs. E. B. Lupinske, Mrs. Byron Harlan, Miss Georgia Parrott, and Mr. and Mrs. Harry P. Miller.

Mrs. J. W. Thompson is the present leader. The success of the Primary Department which now numbers two hundred and thirty-two is due to the consecration of these leaders and the many teachers and assistants who have served so faithfully throughout the years.

The present officers are: Superintendent, Mrs. John W. Thompson; Secretary, Mr. Harry Miller.

JUNIOR DEPARTMENT

Reading from Left to Right, First Row: Judy Oxley, Nancy Fisher, Deborah Tritsch, Carol Retter, Beverly Wright, Nancy Butler, Judy Betz, James Cox, Larry Foote, Barbara Hain, Visitor, Carolyn Goll, Marybeth Seman, J. Bradley Gillaugh, Unidentified, Donna Lou Zent, Elizabeth Doeller. *Second Row:* John Ford, Richard Frey, Carla Damstra, Barbara Smith, Charles Hain, Tommy Rentz, Jerry Hersh, Roger Herrick, James Hardy, Robert Goll, Susan Deare, Mary Lee Morris, Beverly Smith, Gwendolyn Geske, Jane Trigg, Nancy Lou Tibbals, Nancy Holycross, Barbara Cook, Melinda Holycross. *Third Row:* Leslie Sisson, Larry Smith, Bobby Kelly, David Grove, Philip Baker, Paul Retter, Ann Harding, Gail Powell, Carolyn Mote, George Bruder, Jimmy Kimmey, Paul Shaffer, Pamila Ann Wetherill, Marilyn Marrett, Nancy Ward. *Fourth Row:* Robert Burch, Kenny Conselyea, Unidentified, Judy Fisher, Unidentified, Susan Kunkle, Dick Worst, Sandra Thompson, Carol Williams, Unidentified, Eleanor Peterson, Mary Ann Albright, Pat Hain, David Sellers, Bobby Engleand, Paul Cyphers, Bill Schmidt. *Fifth Row:* Bob Hawks, David Allen, Don Cockerill, Billy Starick, Buddy Johnson, Danny Carter, Kenneth Hildebolt, Bill Harbottle, Linda London, Felice White, Beulah Tompkins, Judy Adelberger, Michael Southwell, Maurice Rumbarger, Ted Sullivan, Gerald Brandewie.

The Junior Department of Grace Church Sunday School numbers approximately one hundred and sixty enrolled children in the fourth, fifth and sixth grades of school. It meets in the Activities Building of the church on Sundays from 9:30 to 10:30 A.M., with a twenty minute opening service and a forty minute classroom lesson period.

The seven classes are taught by three men and four women teachers. The Closely Graded Lessons form a basis of the teaching, but some of the teachers supplement the course with materials of their own selection.

In 1948 each class undertook individual Christmas projects in which all of the boys and girls participated. Reports, on the Sunday following Christmas, revealed the fact that all of the projects were concerned with helping of less fortunate children during the Holiday season.

But during these years, perhaps the most important work of the teachers is the preparation of the boys and girls for church membership, and this is particularly stressed in the sixth grade classes.

We are proud to state that a great majority of the boys and girls join Grace Church before they graduate from the Junior Department.

Officers of the Department are: Robert J. Kelly, Superintendent, Herman E. Lucas, Secretary.

INTERMEDIATE FELLOWSHIP

Reading from Left to Right, First Row: Barbara Yancey, Jeanette Marshall, Patsy Acheson, Betty Burch, Roger Wilson, Duncan Powell, Virginia Wallace, Linda Broughton, Prudence Allen, Mary Alice Harding, Barbara Kurtz. *Second Row:* Cynthia Valentine, Nancy Neth, Nancy Pillichody, Norma Damstra, Charles Mueller, Patty Chamblis, Peggy Allen, Donna Wolfe, Marcia Nehr. *Third Row:* Sally Longstreth, Joan Justice, Jac Sue Kehoe, Carol Bartels, Tom Gunkel, Charles Thompson, David Lee Holman, John Spangenberger, Norman Voorhies, Don McKechnie, Gordon Mattox. *Fourth Row:* Betty Cochran, Joyce Olinger, Suzie Bingham, Lucy Ewell, Richard Bellit, Morris Goodnight, Gerald Burkett, Bruce Herrick, Jim Rodgers, Jr., Don Wheeler. *Fifth Row:* Lynn Shivers, Bob Sammons, Charles Marland, Don VonBerge, Douglas Cole. *Sixth Row:* Larry Noble, Faith Allen, Suzanne Hildabolt, Barbara Schaefer, RosAnn Tibbals, Olive Jean Cowden, Mrs. Isabell Treue, Carl Mueller, Jim Rodgers, Lillie Salzwedel, Cecil Moore.

The church today recognizes that there is no "blanket pproach" to youth in general. Nor are the intermediates mply seen as "in-betweens." Such an approach would be oefully lacking. The youth of this department is a "bona de" age group in its own right and is deserving of special onsideration. To this end the materials for study are planned.

Grace Church Intermediates use the Closely Graded Lesons. This course of study is designed as a specific part of the otal program of education that begins with the Nursery Department. The topics covering Bible, The Church, Christian Faith and Experience and Christian Social Relations are mphasized. These lessons are set up in units for seventh, ighth and ninth grades. The materials are especially prepared by and for The Methodist Church.

It is well to state that the Intermediates are a part of the Youth Fellowship program of the church. As such, there are two meetings each Sunday, one in the morning and the other in the evening.

In addition to the work that is done in class the young people of this department have outside projects such as raising money for "CARE" packages and Home Missions. As part of their Home Mission Project for this year, 1948, the Intermediates helped provide "gifts" at Christmas for underprivileged children in Dayton and in the outlying district. Mrs. Robert Treue is in charge Sunday mornings, Mr. and Mrs. Lee Cook, Sunday nights.

SENIOR FELLOWSHIP

Reading from Left to Right, First Row: Betty Bowman, Gloria Proper, Margaret Wickham, Nancy Reichard, Mary Sue Heater, Pat Thielk, Judy Walker, Billie John Brown, Ellen Graham, Don Baker. *Second Row:* Dorothy Hendricks, unidentified, Barbara Frame, Elaine Pearson, Donna Mills, Doris Sanders, Georgia Wyatt, Mary Lou Johnson, Joanne Hefner, Connie Osborn, Patricia Cox, Barbara Cole, Nancy McClellan, Roberta Richter. *Third Row:* Brandt Kehoe, Henry Spangenberger, Bill Winslow, David Noble, Ann Bartles, Ruth Reed, Fanne Kehoe, Jan Wilder, Martha Cecil, Joan Graham, Marilyn Sullivan, Jean Gadbury, Patty Ewell, Nancy Hefner, Bill Byers. *Fourth Row:* David Cecil, Darrell Beane, George Chatterton, Dick Stalter, Carol Aue, Joan Burkett, Elaine Fisher, Carol Shiplett, Kay Kimmey, Nancy Zimmerman, Diane Yeakel, Lee Hodgson, Elizabeth Fisher, John Ohl. *Fifth Row:* Mrs. Herbert Beane, Jack Armstrong, Mr. Don Laird, Bob Bingham, Tom Lacey, Charles Smith, Dean Shoup, Patty Harris, Sue Coffield, Jane Harbottle, Marilyn Vlascamp, Lenette Newell, Barbara Mueller, Jim Proud, Mr. John Campbell. *Sixth Row:* Jim Compton, Bob Bolanger, Ronald White, Jim Ruder, Frand Ledford, Paul Hensley, Paul Richter, David Oakes, Harry Schnabel, Jim Hawkins, Racheal Gunckel, Harry Ebeling, Don Brennan, Barbara Davis, Jim Jackson, Don Goodyear, Clif. Haskins, Don Reed.

The High School Methodist Youth Fellowship has a broad rogram and provides high school youth with an opportunity or Christian leadership. The department is divided into four Commissions: (1) Worship and Evangelism, (2) World riendship and Missions, (3) Community Services, and (4) ecreation. These Commissions are charged with the respon-bility of planning and presenting the various programs for he Fellowship.

The Youth Council, composed of fifteen high school stu-ents, the teaching staff, and each Commission meet once a nonth.

The Fellowship actively participates in the Booth Festival, state-wide project for raising funds to support the Worth-ngton Children's Home. It aids the Methodist Youth Fund, world-wide mission program for youth.

The Fellowship conducts a midwinter Institute and a summer Institute at Chautauqua. Each year the high school youth produce several plays. Members of the department serve as Junior Ushers for the first Sunday morning service. They support a Junior Varsity Basketball team, sing in the Epworth Choir, and serve as hosts and hostesses Sunday evening. Each summer members assist on the Vacation Church School Staff.

An important feature of the Fellowship is the Youth Club which meets in the Activities Building Friday evenings. This club provides a planned program for leisure time.

Both from the standpoint of fellowship and Christian service, this group contributes much to Grace Church.

The officers are: President, Don Baker, Corresponding Secretary, Martha Cecil, and Donna Mills, Recording Secretary.

YOUTH INCORPORATED

Reading from Left to Right, First Row: Bill Fife, Bob Reisinger, Dorothy Jones, Ray Sharp, Mabel Phillips, Mel Hedrick, Miriam Burns, Ruth Rich, Mary Drinkwater. *Second Row:* Vern Reeder, Jeanne Funkhouser, Eleanor Rockwood, Jean Wilson, Frances Mundy, Annabelle Ley, Ruth Wright, Jean Yates, Loraine Gould, Betty Moore, Margaret Ford. *Third Row:* Paul Doty, Shirley Hensley, Lilly Mae Daniels, Don Blose, Lois Scott, Al Gullickson, Betty Gullickson, Roberta Benham Sharp, Margaret Mitterling, Ray Royston, *Fourth Row:* Milt Morris, Rev. L. H. Mayfield, Elmer Buelow, Cecil Moore.

Youth, Inc. may best be described by outlining a typical eek. Every Sunday at 9:30 A.M. the Youth, Inc. Sunday chool class meets in the Youth parlor for an hour of study. t 10:45 a representative is at the church door to greet all oung people. Several members sing in the Chancel Choir.

Following church, members meet and eat together in an nformal "dinner club."

At 5 P.M., one Sunday a month, Youth, Inc. helps prepare nd serve the evening Fellowship supper. At 5:30 P.M. members of the Chapel Choir meet for a final rehearsal for the vening worship service. Devotions for this service are sometimes conducted by Youth, Inc. The group also conducts a ursery for small children during the Sunday evening services. Finally, Youth, Inc. relaxes at Snack Hour.

Twice monthly an excellent newspaper, "Youth, Inc. Blotter," goes to press. A party is held each Thursday. The program for this may be a social dance, a square dance, a Playmore project or a Christian action activity. Special parties are held occasionally, attended by as many as one hundred and fifty persons.

Christian action projects have included parties for the children at Shawen Acres, and the sending of "CARE" packages and foreign editions of *Reader's Digest.*

Through the varied activities of Youth, Inc. many young people find an opportunity to serve God through Grace Church. Mel Hedrick is president, Mabel Phillips, Secretary.

THE WEDDING RING CLASS

Reading from Left to Right, First Row: Ivan Collier, Missie Collier, Mary Walker, Lester Newman, Phyllis Newman, Peyton Cromer, Jane Cromer, Tom Doeller, Helen Doeller, Bill Hamilton, Pat Hamilton, Jennie Sproul, Don Sproul. *Second Row:* Mrs. Paul Sultzbach, Iola Lovas, Stephen Lovas, Lorna Kuhn, Elaine Zimmer, Margie Witte, Mary Linder, Pat Layman, Loraine Richmond, Ina James, Ruby Sears, June Kehl, Mrs. S. W. Woodall, Mrs. J. T. Lawrence, J. T. Lawrence, Charlene Zubritsky, V. A. Zubritsky, Mrs. R. S. Parsons. *Third Row:* Paul Sultzbach, John Kuhn, Jake Zimmer, Earl Witte, Marion Linder, Glenn Proos, John Richmond, Wesley Sears, Fred Kehl, Roy James, S. W. Woodall, J. L. Wilson, Parker Jones, R. S. Parsons.

The Wedding Ring Class is composed of young married couples regardless of denominational affiliations. The purpose of this class is to promote spiritual and material fellowship by coming together not only for monthly social gatherings but for Sunday School and for church services. The goal is church membership and active participation in things pertaining to mental and spiritual growth in creative Christian living in the home and the community.

All young married couples are welcome to the Wedding Ring Class. It is hoped that by the various projects undertaken by the class, its members may be helped to establish more stable families and may develop a more healthy Christian outlook in community and world affairs. Participation in the activities of the class provides tangible opportunities for discharging individual Christian responsibilities.

The enrollment of the class is eighty-six. The International Sunday School lessons are studied and a short period is devoted to discussion. Calling on young married couples to invite them to become members of the Wedding Ring Class and to interest them in affiliating with a Christian group, has been one of the most successful plans of this class. President, Parker Jones; Secretary, Mrs. Peyton Cromer.

LORENZ CLASS

Reading from Left to Right, First Row: Bernard Wheeler, Joe Davidson, Charles Mumma, Arnold Boyce, Ludlow Hallman, Lowry Easley, Pierce D. Wood, Raymond Peffley. *Second Row:* Mrs. C. W. Sharp, Mrs. Bernard Wheeler, Mrs. Joe Davidson, Mrs. Chas. Mumma, Mrs. Arnold Boyce, Mrs. Arthur Cox, Mrs. David Hoffman, Mrs. Watson Hoffman, Mrs. Lowry Easley, Mrs. Harold Burrier, Mrs. Geo. McClellan, Mrs. Fred Munson. *Third Row:* Mrs. Raymond Smith, Mrs. Felix White, Mrs. Edna Rawles, Mrs. Geo. Brennan, Mrs. Wilbur Coffin, Mrs. Joe Ford, Mrs. Earl Johnson, Mrs. Ted Tompkins, Mrs. Karl Lorenz, Mrs. Paul Barnes, Mrs. James Hodgson, Mrs. Raymond Peffley. *Fourth Row:* George Long, Merle Behm, Col Raymond Kinne, Wilbur Coffin, Joe Ford, Earl Johnson, Ted Tompkins, Karl K. Lorenz, Paul Barnes, James Hodgson, Eugene Christy.

"Christian Fellowship!" How often this phrase describes the purpose for organizing a particular group within the membership of Grace Church. It was for this purpose that the young married couples of the church, under the guidance of Dr. Charles Brashares, formed what later came to be known as "The Twosers." So greatly had the sponsors of this group, Mr. and Mrs. Karl Lorenz, endeared themselves to the members, that Mr. Lorenz was unanimously requested to teach a Sunday School Class made up of "Twoser" members.

This class is now known as the Lorenz Class and is, of course, a permanent part of the Sunday School organization.

Limited classroom space made it necessary for the "Lorenz Class" to meet in the living room of the Parsonage. Since the re-scheduling of classes, made possible by the two morning church services, the "Lorenz Class" now meets in the church parlor. This class no longer restricts its membership to "Twosers" but welcomes any adult interested in the study of Bible history and in the interpretation of its principles in terms of modern living. Active discussion and personal interpretation are encouraged, using as a measuring stick the peace of mind that each participant or each listener may find in these lessons.

The officers are: President, Arnold Boyce and Secretary, Mrs. Fred Munson.

WIN-ONE CLASS

Reading from Left to Right, First Row: Mrs. Agnes Nickle, Mrs. Gaston Foote, Mrs. J. E. Bathurst, Mrs. C. E. Sessions, Mrs. Harold Truax, Mrs. V. O. Parsons, Mrs. Poor, Mrs. H. C. Howell, Mrs. M. Tiefert, Mrs. I. C. Sampson, Mrs. John Yeakle. *Second Row:* Mrs. Florence Gwinn, Mrs. Henry Rasmussen, Mrs. J. O. Groff, Polly Reynolds, Mrs. Charles Jackson, Mrs. John Schosser, Mrs. Estelle Reichart, Mrs. J. F. Stewart. *Third Row:* Miss Eva Liljegren, Miss Mary Kimmel, Mrs. C. E. Woodworth, Mrs. Leonard Hedricks, Mrs. H. C. Dye, Mrs. Jack Kehoe, Mrs. Clarkson Payne, Mrs. Verne S. Benham, Mrs. C. E. Whistler, Mrs. Noah Gregg, Mrs. Carma Weaver. *Fourth Row:* Miss Clara Liljegren, Mrs. Roy Smart, Miss Marjorie Burroughs, Mrs. May London, Mrs. R. C. Kimmel, Mrs. Alice Kunkle, Miss Mirian Boston, Mrs. Ida Miller, Mrs. Rex Fisher, Mrs. C. H. York. *Fifth Row:* Mrs. Robert Billman, Mrs. Winafred Burket, Miss Cecil Ramo, Miss Mae Barkley, Miss Hazel Patterson, Mrs. Ed. Becker.

When duplicate morning worship services began in Grace Church, it entailed much work planning for Church School Classes at both hours.

There was a need for a women's class during the second hour—10:45-11:45. In January, 1947, five women met with Mrs. Foote and organized the Win-One Class, which grew to fifty the first year and in January, 1949, celebrated its second birthday with seventy-five members. The women attend church at 9:30, then come to class, which is informative, friendly and informal.

The class boasts no inactive members and no special collections. It undertakes vigorous service projects, namely: caring for a cottage of girls at Shawen Acres, sending "CARE" packages each month, assisting at Stillwater Sanitorium and the Detention Home, making Christmas for British families, and helping a Korean health nurse.

Members serve as teachers, Circle Leaders, Sunday night hostesses, and in many helpful capacities. Mrs. Gaston Foote is teacher, and two assistant teachers are elected each six months.

MEN'S CLASS

Reading from Left to Right, First Row: Roy M. Smart, A. Stuart Baker, Charles F. Burkett, Herbert Garst, Dr. Paul B. Taylor, R. B. Billman, C. W. Younce. *Second Row:* Henry W. Geske, Arthur Loeb, Otterbein L. Creager, K. E. Boyle, J. E. Bathurst, R. C. Gwinn, V. O. Parsons, C. B. Holycross, Felix White. *Third Row:* J. Orville Groff, Marshall W. Baker, W. E. Peterson, George L. Byers, Rex Fisher, C. E. Woodworth, D. J. Antonides, C. F. Mann, Dr. E. F. Damstra.

The instituting of two morning Worship Services in the sanctuary necessitated the reorganization of what was popularly known as the Slutz Bible Class composed of men and women members and meeting in the sanctuary. This class was divided into several classes one of which was the Men's Bible Class, filling a long felt need in Grace Church.

Charles F. Mann was the first elected President of the new class. Orville Groff who succeeded Mr. Mann is now president. Various teachers are chosen to lead the study program which has changed from the Review of Religious Books to the study of the International Sunday School lessons.

The class meets at 10:45 each Sunday morning and has a membership of fifty-two. The service projects of the group include: sponsoring Scout Troop 49 and 149, Cub Scout Pack and Sea Scouts, and supporting Scout committees for each, contributing clothing and food to a German family in the Russian zone of Germany, contributing $1,000.00 to promote the work of Dr. and Mrs. George Hollister in Hongwha, China, for education and for the establishment of an isolation ward in a hospital. The class cooperates in other church and service projects and will continue to use this practical application of the principles taught in the lessons and discussions.

The officers are: Superintendent, Eugene Whitworth and President, J. Orville Groff.

CHERUB CHOIR

Reading from Left to Right, First Row: Sarah Poynter, Sammy Thornton, Phillip Schaeffer, Bobby Collier, David Booner, Jimmie Southwell, Carol Southwell, Cynthia Rice. *Second Row:* Barbara Elleman, Linda Betts, Ludlow Hullman, Gwen Sue Collier, Mary Lou Lawson, Charlie Morris. *Third Row:* Michael Wheeler, David Joyce, Jacqueline Kuber, Susan McKee, Ronald Wheeler, Rickey Vlaskamp, Sherry Harlow. *Fourth Row:* Marjorie Holycross, Victoria Booker, Elizabeth Peterson, Katherine Geske, Barbara Grandin, Marilyn Smith, Linda Paxton, Virginia Truax. *Fifth Row:* Jack Kramer, Teddy Selz, Max Cockerill, Jimmie Richter, Jimmie Dole, Peter Booner, Jimmie Culp.

A LETTER FROM A *CHERUB*

Dear Reader:

You'll see my picture in the pale blue robe Mother made for me.

I happen to be in the first grade at school, but many of the other 46 Cherubs are in kindergarten, second, or third grade. My mother brings me to the church for rehearsal each Tuesday at 4:00 and calls for me again at 4:45. When I came to the first rehearsal in October of 1948, I had no idea there would be so many boys and girls there. My goodness! By the time we sang our carols for the service of Christmas music in December there were 43 of us—and in January even more members were added.

We have lots of fun at our rehearsals. Once in a while we play musical games—besides learning many new songs. Sometimes it's kind of tough on a little fellow to sit still and do exactly what the director says. But it's worth it because, if we're very, very good, we are asked to sing with all the other choirs at the music festivals in the big sanctuary of our church.

Of course, I won't always be a Cherub. When I am in the fourth grade at school, I will become a Chorister. Don't you think it's nice that Grace Methodist Church has choirs for *everybody*—even for little folks like me?

Gratefully yours,
A Cherub

CHORISTER CHOIR

Reading from Left to Right, First Row: Joe Deare, Ludlow Hullman, Michael Wheeler, Carol Southwell, Barbara Cook, Marcia Gilliam, Phillip Schaffer, Charlie Morris, James Hardy. *Second Row:* Tommy Rentz, Dick Worst, Jimmie Richter, Elizabeth Peterson, Katherine Geske, Rickey Vlaskamp, Larry Foote, Jimmie Cox. *Third Row:* Faye Crew, Dickey Weese, Susan Haas, Nancy Ward, Susan Deare, Marilyn Hurd, Mary Lee Morris, Deborah Tritsch, Joyce Schaffer, Elizabeth Doeller, Peter Booner, Judy Fisher. *Fourth Row:* Sandra Shellabarger, Gwendolyn Geske, Jean Yancy, Eleanor Peterson, Felice White, Beverly Smith, Karen Shiverdecker, Carroll Williams, Sandra Gilliam.

Each Sunday morning the Choristers, attired in their black robes and white surplices, sing an anthem for the Church of Youth. There are over forty boys and girls from the fourth, fifth and sixth grades in this choir.

Rehearsals are on Friday afternoons at 4:00 and faithfulness in attendance is encouraged by the publication of an Honor Roll each month. Those who maintain good records for the entire year receive an award in June.

The Choristers, along with all the other choirs of Grace Church, take part in the two annual music festivals given at Christmas and Easter time. They are also taught many of the hymns of the church which they use in their worship services. These projects, in addition to the weekly anthems, provide a rich musical foundation for the children in the Chorister Choir.

The training of these young voices is part of the religious education program of the church. Participation in musical worship gives these children an opportunity to develop an understanding and appreciation of all the elements of worship. Pride in this participation is reflected in better attendance at Sunday School and in increased enthusiasm for all the youth activities.

THE WESLEY CHOIR

Reading from Left to Right, First Row: Linda Broughton, Barbara Kurtz, Norma Ward, Joan Bradford, Betty Burch, Peggy Allen, Jeannette Marshall. *Second Row:* Joyce Olinger, Marcia Neher, Patricia Fife, Barbara Yancey, Nancy Carroll, Jac Sue Kehoe, Cynthy Valentine, Betty Cochran, Patty Chambliss. *Third Row:* Susie Bingham, Joanne Justice, Sharon Wallingsford, Jim Rodgers, Jack Maddocks, Lynn Shivers, Carole Bartels, Lucy Ewell, Judy Barrack.

The Wesley Choir is for seventh and eighth grade boys and girls from the Intermediate Department of the Sunday School. There are twenty-six members, the majority of whom attend rehearsals regularly each Wednesday afternoon at 4:00 o'clock.

The most important activity of this organization as well as the Epworth Choir is its participation in the 9:30 worship service each Sunday morning. Wesley Choir members thus have the opportunity each week to sing the processional, the hymns, the choral responses, and special anthems which are a part of effective worship at Grace Church. In addition to this regular service, these young singers present anthems in the annual choir festivals.

Attired in black gowns and white surplices, the members of the Wesley Choir take great pride in serving their church through the ministry of music each Sunday. Attendance records are kept and the names of several members invariably appear on the monthly Youth Choir Honor Roll. At the end of each choir season, those having the best attendance records are given suitable awards for faithful service. When the girls of this choir become ninth graders they are automatically graduated into the Epworth Choir for high school girls.

Learning to worship is a valuable part of the education of every American child. It is the hope of the religious education directors of Grace Church that the experience of worshiping through choral music will be one of the bases on which these young people may build devout Christian lives.

THE EPWORTH CHOIR

Reading from Left to Right, Rirst Row: Elaine Fisher, Ellen Graham, Nancy Hefner, Pat Cox, Connie Osborn, Joanne Hefner, Margaret Wickam, Kay Kimmey. *Second Row:* Mary Stanley, Jean Gadbury, Joan Graham, Lenette Newell, Barbara Davis, Elizabeth Fisher, Billie Brown, Carol Shiplett, Sylvia Smart, Ann Williams, Jan Wilder. *Third Row:* Nancy Reichard, Nancy McClellan, June Hanes, Pat Ewell, Diane McClung, Marilyn Vlaskamp, Jane Harbottle, Rachael Gunckle, Margaret Walker.

The Epworth Choir is a choral organization for high school girls and between forty and fifty attend rehearsals each Thursday at 4:00. Together with the Wesley Choir, this group occupies the choir loft at the 9:30 worship service each Sunday morning. They sing two and three part anthems as well as the processionals and traditional choral responses.

Frequently, this group presents programs for various organizations in the church. During the Christmas season of 1948, the Epworth Choir provided the music for the annual "Hanging of the Greens" ceremony at the Y.W.C.A.

The girls appear in black gowns and white surplices for their public performances. Faithful attendance at rehearsals, church services, and other performances is important and not without reward. A monthly honor roll is published in *Grace Notes* and service awards are presented at the end of each choir season.

Each month candle-lighters for the 9:30 and 10:45 worship services are chosen from this group. This high honor is awarded upon the basis of attendance at choir rehearsals, Sunday School, worship services, Methodist Youth Fellowship, and Methodist Youth Fellowship commission meetings. In this way, the Epworth Choir becomes an integral part of the religious education program, and fosters full participation in the entire scope of activities for youth at Grace Church.

THE CHAPEL CHOIR

Reading from Left to Right, First Row: Carolyn Graybeal, Dorothy Jones, Millie Hitt, Jeanne Funkhouser, Ruth Rich. *Second Row:* Mel Hedrick, Martha Hoagland, Isabele Gould, Dorothy Gould, Martha Ann Goetz, Jane Weddle, Margaret Mitterling, Margaret Ford. *Third Row:* Larry Vassimilet, Jim Rowe, Paul Doty, Don Blose, Bob Mawdsley, Ray Chato.

"Youth Incorporated" has long been an active youth rganization with a host of varied interests. However, it was ot until September of 1948 that their love of singing to- ether culminated in the organization of a choir. The group dopted the name "Chapel Choir" in the hope that the organ- ation might be perpetuated during and after the building f the Memorial Chapel.

Chapel Choir rehearsals are held on Thursday evenings at :00 before the regular "Y.I." meetings. The attendance aries between 15 and 24, and usually there is an acceptable alance of voices for four-part singing.

The most important activity of the organization is provid- g music for the Sunday evening worship services at least twice a month. At such times when the Chapel Choir sings, "Y.I." also provides a worship leader to assist in conducting the service. In this way Grace Church offers its young men and women an opportunity for practical experience in all the elements of worship. The group also presented anthems in the annual service of Christmas music.

Wearing black robes and white stoles, Chapel Choir members faithfully assume their responsibility to their church through active participation in its worship services. Grace Church is justly proud of these fine Christian young people who give of their time and talent in order that God's praise may be sung with meaning and beauty.

EPWORTH GLEE CLUB

Reading from Left to Right, First Row: Connie Osborn, Pat Cox, Mary Lou Johnson, Margaret Wickman, Marilyn Sullivan. *Second Row:* Martha Cecil, Jean Gadbury, Jan Wilder, Ruth Ellen Reed, Rachael Gunckel, Marilyn Vlaskamp. *Third Row:* Cliff Sallberg, Don Baker, Jim Proud, Don Reed.

The Epworth Glee Club, organized in October of 1948, ncludes high school boys and girls in its membership. This roup rehearses on Tuesday evenings at 7:00. They sing both cred and secular music arranged in three or four parts.

During the basketball season many of the boys participate the athletic program provided by Grace Church. During is period the girls continue to rehearse at the same hour in ddition to their regular meetings on Thursdays.

When active, the Epworth Glee Club provides the music r the Sunday evening worship service at least twice each onth. When singing in the sanctuary, the members appear black robes and white stoles.

One of the projects of this group was a program of entertainment for the Family Fellowship dinner hour on Sunday evening. The Glee Club also appears in the annual choir festival during the Easter season.

It is the hope of the director of youth choirs that the Epworth Glee Club, although in its infancy, will continue to grow in terms of membership, proficiency, and enthusiasm. Although high school boys and girls are challenged by various activities in the youth program, Grace Church is proud to offer them still another outlet through participation in a choral organization. High school youth find in the Glee Club valuable training in the choral art as well as another experience in worship: worship through music.

GRACE CHANCEL CHOIR

Reading from Left to Right, First Row: Connie Eiffert, Dolores Hildbold, Gladys Round, Clark Haines, Frank Michael, Doris Southwell, Margaret Foster, Mary E. Mote. *Second Row:* Martha Hoagland, Virginia Patterson, Hazel E. Davis, Elizabeth Stuart, Carolyn Graybeal, Georgeanna M. Hudson, Margaret Watson, Geraldine Wright, Jane L. Hixson, Nancy Zimmerman, Elsa Proud, Leah Funck. *Third Row:* Paul Doty, Esther L. Spitler, Martha Holycross, Violet Hanes, Donna Harper, Elizabeth Harbottle, Elizabeth Shough, Jane Pratt, Vera Appenzeller, Mabel Phillips, Glenn Proos. *Fourth Row:* W. T. Eiffert, Ambrose Johnson, Dwight McKee, Gordon R. Hanes, G. A. Doeller, Harold Weeks, Paul Early, Keith Schmidt, Parker Klepinger, William C. Traub, Paul Booher, Robert M. Round.

The senior, adult choir, one of the most cherished groups n the church and most highly respected in Ohio Methodism or many years, is the Chancel Choir. It provides the leader- hip in the program of musical ministry at Grace Church.

There are fifty-five members in the choir, which meets for ehearsals every Thursday evening. Each year in the various ervices, in which the Chancel Choir takes part, some eighty nthems are presented. Of these about half are accompanied nd half unaccompanied, with works ranging from those of arly sixteenth century composers to those of the current ear.

In addition to the regular two anthems each Sunday and o participation in the annual festivals of music, at least two ajor works are sung by the choir every year. Included in the st of those major works are Handel's *Messiah,* Bach's *Christ-mas Oratorio,* Mendelssohn's *St. Paul*, Dvorak's *Stabat Mater,* Du Bois' *Seven Last Words,* Stainer's *Crucifixion,* and Vaughn Williams' *Sea Symphony.*

The Chancel Choir has combined with the adult choir from the First Baptist Church to present the Christmas portion of the *Messiah.* It furnished choral singing for the pageant, given by the National Cash Register Co., which commemorated the founding of the Miami Conservancy. It has been featured at community programs at the Art Institute. The Chancel Choir contributes immeasurably to the effectiveness of worship through its ministry of music.

The officers are: President, G. A. Doeller, Vice-President, Jim Hart, Secretary, Martha Goetz and Treasurer, Mary Mote.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE
Circle Leaders and Executive Board

Reading from Left to Right, First Row: Mrs. Paul Dittrick, Mrs. Alfred Craig, Mrs. R. C. Kimmel, Mrs. A. G. Harris, Mrs. W. R. Warner, Mrs. R. C. Henderson, Mrs. L. H. Forster, Mrs. H. C. Howell, Mrs. C. A. Bruno. *Second Row:* Mrs. W. D. Prather, Mrs. Earl London, Mrs. Glenn Compton, Mrs. R. S. Parsons, Mrs. Coleman Eaton, Mrs. L. L. Longfellow, Mrs. C. W. Younce, Mrs. G. A. Zoller. *Third Row:* Mrs. K. A. Harnish, Mrs. J. Paul Richter, Mrs. Fred Stockstill, Mrs. Howard Rucker, Mrs. Ben Graham, Mrs. L. L. Linkins, Mrs. Ernest Dickey, Mrs. H. M. Klepinger, Mrs. J. E. Davidson, Mrs. H. L. Sellers, Mrs. H. L. Gadbury. *Fourth Row:* Mrs. C. E. Mattox, Mrs. J. E. Jackson, Mrs. J. G. Vaughan, Mrs. H. W. Geske, Mrs. Martin Harris, Mrs. Stewart Lower, Mrs. Robert Burch Foster.

The purpose of the Woman's Society of Christian Service is to unite all the women of the church in Christian living and service; to help develop and support Christian work among women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such service activities as will strengthen our local church, improve civic community and world conditions.

It is realized that the influence of Christianity is desperately needed and demands our very best in spiritual living and financial giving. By the payment of three dollars per year dues and a personal pledge the members of this Society project their influence through hundreds of missionaries and deaconesses at work in this country as well as in the uttermost parts of the earth, and help support many schools, colleges, social and rural centers, homes, hospitals and clinics. Recently their organization gave a 1949 Chevrolet Panel Delivery Truck to the Navajo Methodist Mission School in Farmington, New Mexico, to be used by our Missionary Rev. R. J. Drake in his work on the Reservation.

The goal is, every woman in Grace Methodist Church a member of the Woman's Society of Christian Service. President, Mrs. W. R. Warner; Vice-President, Mrs. B. F. Suffron; Treasurer, Mrs. Fred M. Stockstill.

XCL CLUB

Reading from Left to Right, First Row: Mrs. E. A. Selz, Mrs. Ben Baker, Mrs. David Murphy, Mrs. H. L. Sellers, Mrs. V. O. Parsons, Mrs. A. G. Harris, Mrs. Ernest Dickey, Mrs. J. E. Campbell, Mrs. M. T. Felts, Mrs. H. L. Gadbury, Mrs. L. D. Corbin. *Second Row:* Mrs. R. W. Stratton, Mrs. R. J. Rahn, Mrs. Robert Treue, Mrs. Chas. Billman, Mrs. H. M. Seibert, Mrs. Al. Fox, Mrs. Paul Marling, Mrs. R. C. Henderson, Mrs. W. E. Stevens, Mrs. C. D. Fife, Mrs. Geo. K. Ander, Mrs. W. H. Kerman, Mrs. C. F. Mann, Mrs. L. E. Ellis, Mrs. Homer Hawkins, Mrs. LeRoy Kuenzel, Mrs. B. F. Suffron. *Third Row:* Mrs. J. W. Kercher, Mrs. K. A. Harnish, Mrs. Chas. Mattox, Mrs. Robert Kimmel, Mrs. E. C. Abe, Mrs. Earl London, Mrs. A. A. Keiser, Mrs. H. M. Klepinger, Mrs. A. A. Iams, Mrs. Harry Iams, Mrs. W. P. Owen, Mrs. Stewart Lower. *Fourth Row:* Mrs. Ben Graham, Mrs. C. A. Bruno, Mrs. E. V. York, Mrs. L. L. Longfellow, Mrs. Noah Gregg, Mrs. R. S. Parsons, Mrs. R. B. Williams, Mrs. U. L. Moler, Mrs. A. R. Higgs, Mrs. J. E. Davidson. *Fifth Row:* Mrs. G. A. Zoller, Mrs. Howard Rucker, Mrs. Alfred Craig, Mrs. B. A. Brown, Mrs. W. R. Warner, Mrs. Wm. Weiher, Mrs. J. Paul Richter.

These women were chosen for the special task of leadership. would be interesting to know how many telephone calls a rcle leader makes in one year of service, how many times she consulted on personal problems as well as missionary work, ow many house calls she makes, how many miles she drives, r a circle leader is a mighty link in the chain of workers ecessary for the Women's work to function successfully.

These women are an outstanding group who have given uch and are still giving fellowship through service. Presi-ent, Mrs. V. O. Parsons.

The work of this club covers the period since 1921 when ne Woman's Organization became active but it was not organized into the present group until April 25, 1946. The women who constitute this club are still an active part of the women's work, making calls on new members and shut-ins. In order to become a member, one must have served at least one year as a circle leader in the Woman's Society.

Their meetings are held twice a year in April and October. The April meeting is a dinner, the program including the memorial hour and initiation of new members. The October meeting is a luncheon followed by a program. These programs are entirely made up of club talent, the meetings being open only to past circle leaders. They may be recognized by their pin, a gold circle surrounding the letters XCL.

BICERIAN SOCIETY OF CHRISTIAN SERVICE

Reading from Left to Right, First Row: Cecil Ramp, Ellen Chatterton, Anna Ross, Irene Suddard, Hazel Miller, Kathleen Smith, Zata Carroll, Mary Esther Lyle, Hazel Patterson, Katherine Schneider, Ruth Swope, Olive Andrews, Ethel Carter, Audrey Engle, Clara Davidson, Vida Harsh, Edith Houser, Marion Boston, Katherine Stultz, Sue Beeghly, Ethel Kissinger, Irene Longnecker, Anna Liebenderfer. *Second Row:* Jessie Stiles, Esther Sanders, Mrs. R. B. Foster, Lillie Salzwedel, Marguerite Burns. *Third Row:* Edna Rawles, Edith Shiverdecker, Sarah Masters, Laurene Mitchell, Kate Haile, Elizabeth Hoke, Miriam Saylor, Rowena Leget, Olive Snively, Alma Roof, Rhuella Stoltz, Mabel Kissinger, Gladys Tittle, Mary Latham, Ruth Shroder, Zora Jones, Blanche Davis, LaVera Westerbeck.

The Bicerian Society of Christian Service, a group of business and professional women, is part of the Woman's Society of Christian Service of the Methodist church. Its history dates back to 1906 when Mrs. C. E. Bice started a Queen Esther Circle of high school girls. There has been an ever changing membership throughout the years, but the leadership and enthusiasm of its founder have engendered an enduring interest in the missionary cause. The Society has specialized in missionary education and in scholarships for college students. Close personal contact is maintained with these students for many years.

The name, "Bicerian," was adopted in 1916 to honor Mrs. Bice. Since her death in June 1948, it will be continued as a memorial to her and to her love for others.

From a modest beginning, with each member trying to give five cents per week, the group now averages over a thousand dollars annually. Dinner meetings are held each month. Programs are based on missionary studies.

The officers are: President, Miss Gladys Tittle, Secretary, Miss Lillie Salzwedel and Treasurer, Miss Audrey Engle.

TWOSERS (*Continued Next Page*)

Reading from Left to Right, First Row: Arthur Cox, Ruth Cox, Dr. Gaston Foote, Lucy Lee Foote, Karl K. Lorenz, Caroline B. Lorenz, Gladys Mayfield (Mrs. L. H.), Charles Johnson, Elaine Johnson, Sarah Smith. *Second Row:* Amy Lee Kramer, Dorothy Whiteside, Ruth Ford, Mildred Albright, Mrs. Robert B. Foster, Ruth Behm, Louise Kinne, Mrs. Dick Parsons. *Standing:* Ellis Kramer, John Whiteside, Joe Ford, Robert Albright, Rev. Robert Burch Foster, Raymond Kinne, Robert S. Parsons.

The present Twosers Group of Grace Church was riginated in 1932 by the pastor serving Grace Church at hat time, Dr. Charles W. Brashares. His was a friendly na- ure and he recognized the need for social fellowship to hold oung people together. He went to the home of the Karl orenzes one day and outlined to them the need of a youth narried group which could meet together for jolly times with eople of their own sort. Plenty of fun, laughter and associa- ion in an atmosphere free from the temptations to do "what verybody else does" could hold a group together and show hem the joy that might be had through their church fellow- hip, Dr. Brashares explained.

Karl and Caroline Lorenz took on the job of sponsorship, and afterwards they often said they wondered if they didn't have more fun out of it than anybody else. They started with about five couples, but growth was rapid. Meetings were held in the church parlor or in private homes. There were never any dues, regular officers nor any outside interests to demand money. In those depression days couples with young children could not afford more than just the mere cost of refreshments, which was always kept to a minimum. The parties were planned each month by a different committee, which met at the Lorenz home and usually turned out to be a party in itself, so congenial were the members. Each committee was

TWOSERS

Reading from Left to Right, First Row: Elmer Baird, Albert Tice, Howard Sellers, Del Cochran, Joe Davidson, Jim Hodgson, Lowry Easley. *Second Row:* Dorothy Baird, Annie Laurie Tice, Ruth Ruder, Helen Sellers, Betty Cochran, Viola Davidson, Nona Hodgson, Margaret Easley, Lola Tompkins. *Third Row:* Clarabel Boyce, Arnold Boyce, Orville Groff, Josephine Groff, Earl Johnson, Irma Johnson, Roy Smart, Helen Coffin. *Fourth Row:* Alice Hefner, Charles Hefner, Pierce Wood, Catherine Wood, Felix White, Clotho White, Mabel Smart, William Coffin, Ted Tompkins.

purred on by the excellence of the last program, and it was mazing to see how diversified and attractive the parties were.

That after seventeen years the group still functions, is a ribute to its value. Many of the fine friendships between Grace Church young families are a direct result of the early neeting together of the fathers and mothers of these house-nolds. And if one who knows the history of Grace Church ooks over the list of helpful and active couples, bearing re-sponsibility and leadership today, a large percentage of them will be recognized as having become acquainted in Grace Church through the good times of the Twosers. It is impossible to estimate the worth of such an enterprise. And it is gratifying that as the membership of the church has increased through the succeeding years, other like groups have been initiated and have been also successful and valuable.

The Lorenzes gave up the directorship of the Twosers in 1941, owing to an illness of Mrs. Lorenz. Since that time they only occasionally attend the meetings, which have since been planned by committees, elected by the membership. The parties continue to be pleasant and interesting and well-attended. Robt. and Mildred Wright are Co-chairmen of the group.

GRACE COUPLETS

Reading from Left to Right, First Row: Fred Kehl, June Kehl, Lee Cook, Alvilda Cook, Marian Trigg, Harry Trigg. *Second Row:* J. C. McCarroll, Elizabeth McCarroll, Ruby Sears, Wesley Sears, Howard Chalfant, Miriam Chalfant, Missie Collier, Ivan Collier. *Third Row:* Francis Robison, Mary Elizabeth Robison, Al Speake, Loraine Speake, Libby Cunningham, Lee Cunningham, Jane Green, Robert Green, Ann Gregory, Merritt Gregory, Betty Dalrymple, Joe Dalrymple.

The Grace Church Couplets is, as the name indicates, a group of young married couples interested in the Christian Life who have joined together for the purpose of Christian Fellowship. The meetings are held the third Friday of each month, and the dues are seventy-five cents for each couple monthly.

The officers are: President, Robert J. Armstrong, Secretary-Treasurer, Mrs. Robert J. Armstrong and Sponsors, Mr. and Mrs. Robert B. Foster.

Among other local projects this group furnishes a quart of milk a day for a needy family of Montgomery County recommended by the Bureau of Aid to Dependent Children. To help spread the spirit and pleasure of Christmas, money is given to this Bureau to be distributed to needy families. Toys, food and clothing are given to some family adopted by the group.

The program for the year has included a talk by Mr. and Mrs. Nelson Talbot, Jr., on World Federalists, an illustrated bird talk by Mrs. Edith Blincoe, a trip to Yellow Springs to see the Antioch Players in "The Inspector General" and an illustrated talk about the English Countryside by Roy and Mickey Hearsum. Picnics for the children, hayrides and wiener roasts, box socials and a square dance, a turkey dinner at The Wishing Well and a lovely Christmas Party were the more frivolous parts of the program, all designed to promote the sharing of Christian ideals and the practice of Christian principles in daily life.

THE MR. AND MRS. CLUB

Reading from Left to Right, First Row: Fern Blose, Lois Longley, Leslie Sisson, Jon McKee, John Sisson, John Harbottle, David Harbottle, *Second Row:* Jerry Sisson, Ruth Herrick, Carolyn Herrick, Wallace Herrick, Stewart Herrick, Hazel Blose, Sharyn Jorgenson, Kay Mckee, Don Ardery, Ralph Jukkola, Dora Jukkola, Lloyd Jukkola, Elmer Jukkola. *Third Row:* Carol Sisson, Rosemary Ardery, Mary Parkin, Billy Hilt, Mary Longley, Howard Jorgenson, Barbara Parkin, Marybeth Parkin, Susanne Ardery, Fred Norris, Elizabeth Harbottle, Marilyn Norris, Bob Altman, Eleanor Longley, Ray Longley. *Fourth Row:* Dr. Foote, Dr. Gregory Parkin, William Hilt, Margaret Hilt, Ann Jorgenson, Miles Jorgenson, Jim Ardery, Loretta Norris, Kenneth Sisson, Dwight McKee, Dorothy Altman, Charles Harbottle.

The Mr. and Mrs. Club of Grace Church was organized March 15, 1938, at the home of Mr. and Mrs. F. J. Blose.

The officers are: President, Mr. Miles Jorgensen, Secretary-Treasurer, Mrs. Wallace Herrick, Sponsors, Mr. and Mrs. F. J. Blose.

Feeling that there was a need for a social group for young married couples, Dr. Hazen G. Werner asked that the Bloses, together with Rev. and Mrs. Temple J. Barcafer, sponsor such an organization.

The club, organized as planned by the sponsors, has had many fine young people join its ranks. It has an average attendance of twenty-five couples. As some have been transferred to other communities, others have taken their places. Almost without exception, the couples have become members of the church and have brought their children to our altar for baptism, thus testifying to the need of the organization and to its integration in the church program.

The Club meets in the homes of members, on the fourth Tuesday evening of each month, with the exception of the summer months. During this period, the children, as well as the Club members, come together for picnic suppers. Occasionally there is a program, and always there is good fellowship.

SENIOR USHERS

Reading from Left to Right, First Row: Rollin Rosser, J. M. Ruprecht, Ralph Fox, E. H. McClellan, Samuel Reed, Collin Mitchell, Jr., Harry Dye. *Second Row:* G. W. Carpenter, M. P. Crews, Earl W. Davis, S. F. Swarr, L. H. Forster, Fred Stockstill. *Third Row:* J. C. Corbin, Colman Eaton, J. J. Ford, G. R. Sager, Robert H. Keltner, Lester Hendricks. *Fourth Row:* Roger Bussdicker, Glenn Compton, H. L. Sellers. *Fifth Row:* B. A. Wettig, Nelson Ross, M. F. Hoagland, Robert W. Albright, Ben S. Graham. *Sixth Row:* R. J. Reist, R. S. Parsons, R. J. Haverstick, Lew Sherwood, Harry P. Miller, W. B. Stephens, O. J. Myers.

When the present church building was opened in 1921 the membership was about 1150. At that time only six ushers were required for ushering and collecting. O. P. McCabe was appointed head usher. H. T. Guion, Pierce Schaeffer and E. H. McClellan served on the west aisle; William Boyd, Horace Terry and Clifford Frey on the east aisle. When Mr. McCabe gave up the position as head usher, due to ill health, he was succeeded by Charles L. Sullivan, Jr. Mr. Sullivan organized the Ushers' Club which held regular meetings.

As the church membership increased, additional ushers and a separate corps of collectors became necessary. Mr. McClellan, who still serves as head usher, succeeded Mr. Sullivan. Since the beginning of 1947 there have been two complete groups of ushers working alternate months. Thus from a group of six men who served in 1921, the total number of ushers and collectors has increased to sixty in 1948.

Under the supervision of Samuel Reed a group of about eighteen young men of high school age has been organized to provide ushers and collectors for the first service each Sunday morning. With the addition of this group there are now seventy-eight workers in the Ushers' Organization.

The officers of the organization are: President, Harry P. Miller; Vice-President, Rollin Rosser; Secretary-Treasurer, J. M. Ruprecht.

SCOUT LEADERS

Reading from Left to Right, First Row: Dr. E. F. Damstra, Marshall W. Baker, Lysle C. Ummel, Harold A. Truax, Charles F. Mann, Arthur R. Shearer, James Miller. *Second Row:* John B. Graybill, Stanley Sheldon, Calvert Thomas, Felix G. White, J. J. Ford, Wm. E. Allen, Robert Vandeval, Theodore Snider. *Third Row:* Wm. E. Peterson, Howard Wilson, Rev. L. H. Mayfield, Robert Feik, Vincent Grossman, Glenn Smith, John Dodds.

The scouting program is made possible for the boys and girls through the untiring efforts and sacrifices of the Scout Leaders. The Committeemen, acting to some extent as a Board of Directors, provide the necessary requirements of the unit, including leadership, meeting place and certain equipment. They are responsible for the continuity of a program which must meet the high standards of the Boy Scout movement. The Scoutmasters, Cubmasters, Leaders, Den Mothers and Skippers provide the direct leadership and carry out the program through regular weekly meetings. Their only reward is the satisfaction of molding higher characters in the citizens of tomorrow, as a result of their efforts today.

The church also owes its sincere thanks to the many adults who have contributed their services to the scout movement in the past. To have taken an active part in the program is worthy of praise. "He who works with a boy has a part in making a man—he may develop a *great* man." The same can be said of those who work with girls.

CUB SCOUTS

Reading from Left to Right, First Row: Dick Smith, Allen Jordan, Roland Williams, Jon Ford. *Second Row:* Jerry Brandewie, Bob Metz, Dick Behnke, David Allen. *Third Row:* Paul Krisler, James Broxey, Roger Wilson, Eugene Beatty, Larry Schiml.

The motto of the Cub Scouts is "Do your best." The Cub sign is two forefingers extended, representing the alert ears of an animal, indicating that boys of that age are eager and alert to learn new things. While the Boy Scouts progress through the instruction of the Scoutmaster, the Cub makes progress under the direction of the Den Mother with the cooperation and approval of his parents.

The Cubbing Program trains the young man from the age of nine through twelve years to be creative in mind, to be appreciative in spirit and to be cooperative in action and in fact. It not only prepares him for Scouting at the age of twelve but gives him a keen understanding of leadership and responsibility, building confidence in himself and instilling confidence in his younger Cubbing Brother who seeks the same qualifications for the future.

Much gratitude goes to the Den Mothers who give so generously of their time and of the facilities of their homes to guide these young boys.

Each Cub Pack meets once each week with the Den Mothers in the home. The Pack meets once each month in the Activities Building. The average attendance which is steadily increasing is now thirty-five. Parents are urged to meet with the Cubs at each Pack Meeting.

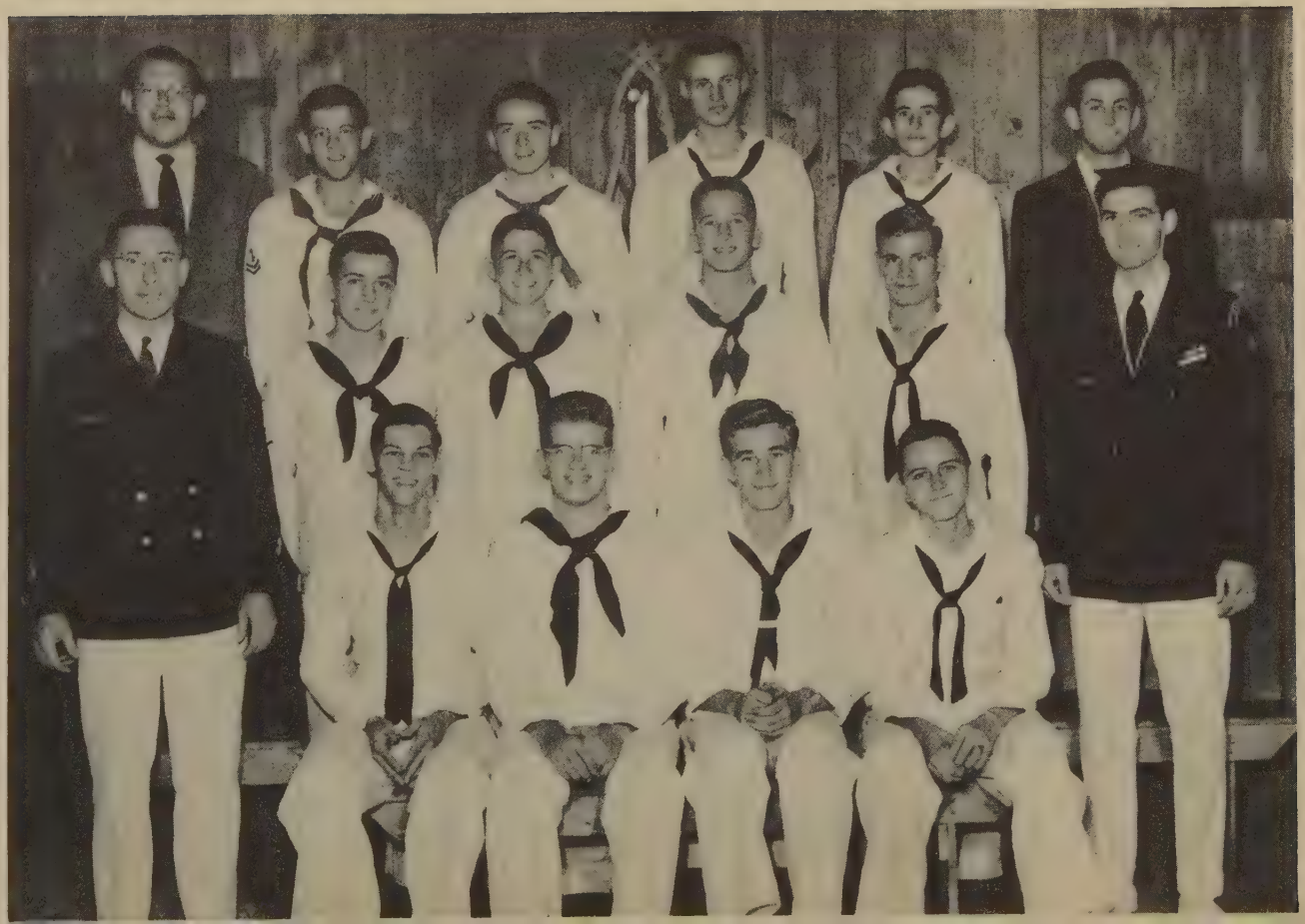
The officers are: Cub-Master, J. J. Ford; Asst., Stanley Sheldon; Chairman, Rev. L. H. Mayfield; Den Mothers, Mrs. J. J. Ford, Assistant, Mrs. Robert Metz, Mrs. Gaston Foote, Mrs. Carl Bester; Den Chiefs, Dick Graybill, Jerry Ford, David Hill and Elliott Rogers; Sponsor, Grace Church Men's Club.

BOY SCOUTS

Reading from Left to Right, First Row: Ronald Nelson, Dean Shoup, Dick Hauck, Don Wheeler. *Second Row: H*arvey Goodell, Jerry Ford, Paul Hensley, Gordon Mattox, Bill Goodell. *Third Row:* Scoutmaster W. Gilbert Fremont, Bill Baker, Dick Graybill, Ronald Dixon, Ronald White, Jim Hawkins, Bob Brumbaugh.

We referred in Part III to the organization of the Boy Scouts and Sea Scouts of Grace Church. A Scout learns to know and love the great outdoors, camping, hikes, swimming, the study of birds and trees, and to take care of himself in the open. "Be prepared" is their motto, character building and citizenship training, their aim, and they are committed to do a good turn daily. They serve as traffic guides, police aids, messenger service, in clean-up campaigns, etc. The Scout Law provides that they must be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent. Medals are awarded for conspicuous bravery, life saving, and distinguished service.

Troop No. 49 is officered by Robert Feike, Scoutmaster, and Gilbert Freemont, Assistant. Troop No. 149 has as Scoutmaster, William E. Hamilton.



SEA SCOUT SHIP

Reading from Left to Right, First Row: Robert Miller, Fred Smith, Jack Kelso, Delbert Campbell. *Second Row:* "Skipper" L. C. Ummel, Richard Ummel, Merrill Carrigan, Dan Krotts, Wallace Boling, James Miller. *Third Row:* Ted Snider, Bill Stevens, Robert Potter, Milburn Grice, James Barney, Jack Dodds.

The Sea Scout unit offers an advance program of scouting to boys whose ages are 15 to 18 years. The scout oath and laws of the movement are retained for the prime objective of character and citizenship training. The activities center around the water. Here the young men learn to handle all types of boats and to care for themselves under all circumstances. During several of the winter months meetings are held in the Activities Building, where the ship ceremony may be carried out on a land ship. For the remainder of the year the group meets at the Island Park base.

Starting as apprentice seamen, the members may advance to "ordinary seamen," "able seamen" and "quartermasters" which corresponds to Eagle Scout rating. In learning the "rules of the road" the boys often continue their training in navigation during later years. Yearly trips to Lake Erie and occasional weekend trips to the smaller lakes form a part of their summer activities.

On Sea Scout Ship No. 49 the skipper is L. C. Ummel.

Reading from Left to Right, First Row: Faith Allen, Lucy Ewell, Paula Rockoff.
Second Row: Ellen Sue Johnson, Betty Cochran, Ann Cave,Leslie Adams.
Third Row: Janet Glynn, Kathy McConaughy, Carol Burd, Mrs. D. G. Cochran.

GIRL SCOUT TROOP 142

Troop 142 is composed of girls in the eighth or ninth grades. During the past year, officers were changed each month to give each girl a chance to conduct a meeting and the opportunity of taking responsibility for certain phases of Scout procedure.

Community service was stressed and the girls participated in helping the Red Cross by reading to the blind, making tray favors for the Veterans Administration, working at the Tuberculosis Headquarters and donating to Overseas Relief. Fifty-six badges were earned in such fields as cooking, homemaking, reading, camp craft, music appreciation and photography.

Activities included four special parties and one weekend at Camp Whip-Poor-Will Hills. In March, eight girls, two leaders and one father planted one hundred and fifty pine trees on the camp groups. A family picnic and Court of Awards, in June, climaxed the year's program.

The officers are: Leader, Mrs. G. H. McConaughy, Assistant Leader, Mrs. Norman Johnson, and Troop Committee, Mrs. Delmar G. Cochran and Mrs. Joseph Rockoff.

THE JUNIOR USHERS

Reading from Left to Right, First Row: Douglas Boyle, David Cecil, Jim Jackson, Tom Payne, Jim Compton. *Second Row:* Donald Baker, Darrell Beane, John Ohl, Robert Clark. *Third Row:* Mr. Samuel Reed, Jim Proud, Robert Bolanger, Bill Byers, Harry Ebeling.

The Junior Ushers who serve at the first service each Sunday morning are recruited from the Senior Department of the Sunday School. After a brief training course in which the boys are instructed in their duties, stressing the dignity with which they are to serve, they are given full charge of ushering and of collecting the offering. They also greet people at the door and issue the church bulletins. The group chooses a leader who is responsible to the senior usher in charge, but no officers are elected.

The response from the boys has been gratifying. Without exception they have taken their responsibilities seriously and reverently, showing that they regard such services to their church as an honor and a privilege.

That the congregation finds the services of these young ushers both a pleasure and an inspiration is revealed by the many expressions of appreciation often received by the ushers and their leader.

The Leader of the group is Robert Clark and the Advisor, Samuel Reed.

THE MEN'S CLUB OFFICERS

Reading from Left to Right, First Row: Rollin L. Rosser, Paul E. Cromer, Donald C. Laird, Robert L. Parsons. *Second Row:* E. E. Matson, L. C. Hedrick, Jack Wampler, Roger Bussdicker, Noah Gregg.

All the men of the church are considered members of this organization. The average attendance at the monthly meetings is one hundred and twenty-five but every effort is being made to increase this number. One of the main purposes of this club is to help the men become better acquainted with each other. The activities include dinner meetings and occasionally social activities for members and their families. During the last program year public affairs was emphasized and included talks and discussions such as: "Recent Trends in Labor Management Relations," "Necessary Rethinking," "Social Implications of Atomic Energy," "The Nuremberg Trials," and "Europe Today." The Men's Club is also helping to sponsor the Cub Pack of Grace Church.

The officers of the club are: President, Donald C. Laird and Secretary-Treasurer, Paul Cromer.

THE WESLEYAN SERVICE GUILD

Reading from Left to Right, First Row: Marilyn Matson, Rowena Harper, Mary Drinkwater, Georgeanna Hudson, Frances Mundy. *Second Row:* Thelma Watson, Loretta Hedrick, Edna Howell, Mary Armintrout, Isabella Grafton. *Third Row:* Beulah Jones, Beth Pearson, Phyllis Haverstick, Pauline Armintrout, Lillie May Daniels.

The Wesleyan Service Guild was organized in October 1942 under the leadership of Mrs. H. C. Howell by a group of girls who had been in the Senior Sunday School class the previous year, filling the need for a service group of young business women.

The goals of this group are: Enrichment of Spiritual Life, Practice of World Brotherhood, Promotion of Christian Relations and Local Church Activities, and the Highest Use of Leisure.

Two meetings are held each month. The dinner meeting is devoted to business and study. At the second meeting each member contributes some service to a local project.

Since 1944 the special project has been a scholarship for Betty Joyce Wester at the Ethel Harpst Home in Cedartown, Georgia. Local projects have been making and repairing clothing, contributing food, and providing some recreation for the underprivileged throughout the city.

The President is Mrs. Richard J. Grafton, Vice-President, Mrs. Ralph E. Pearson; Secretary, Thelma Lawson; Treasurer, Mary Drinkwater; Leader, Mrs. H. C. Howell.

SENIOR QUEST CLUB

Reading from Left to Right, First Row: Joyce Wilson, Connie Osborn, Patricia Cox, Elizabeth Fisher. *Second Row:* Barbara McConachie, Nancy Hefner, Barbara Davis, Martha Cecil, Marilyn Sullivan, Fanne Kehoe, Joan Hefner, Beverly Erisman, Lee Hodgson. *Third Row:* Mrs. Paul Dittrick, Doris Sanders, Margaret Budai, Frances Siegler, Dorothy Kauffman, Nancy McClellan, Nancy Doudna, Dorothy Hendricks, Barbara Frame, Jan Conselyea, Johanna Caylor, Mrs. Dright Prather.

Membership in the Senior Quest Club is composed of thirty-five girls in the sophomore, junior and senior years of high school. The group meets once a month for a "covered dish" supper and for a devotional and missionary program. The club's activities are not confined to this one meeting, however, for the girls participate in many community and supply services of the Woman's Society of Christian Service.

The officers of the organization are: President, Fannie Kehoe; Secretary, Marily Sullivan; Treasurer, Barbara Cole; Leaders, Mrs. W. Dwight Prather and Mrs. Paul Dittrich.

The group functions under the general pattern of the W. S. C. S. and is the only interest and service group of its kind in the Dayton District of Churches. Pledges are sent to the Methodist Youth Fund and from there are distributed for use in missionary and youth projects.

THE JUNIOR QUEST CLUB

Reading from Left to Right, First Row: Pat Fife, Prudence Allen, Linda Broughton, Betty Cochran, Carol Bartels. *Second Row:* Jac Sue Kehoe, Olive Jean Cowden, Rachael Gunkle, Jane Harbottle, Marilyn Vlaskamp, Ellen Graham. *Third Row:* Mrs. Dwight McKee, Sally Longstreth, Suzanne Hildabolt, Susie Bingham, Kay Kimmey, Carol Shiplett, Janet Ruxor, Billie John Brown, Pat Thielk, Mrs. H. F. Manoff.

Approximately thirty-five seventh, eighth and ninth grade girls are enrolled in the Junior Quest Club which meets at five-thirty the third Tuesday of each month when a "covered dish" supper is served.

Devotions follow the business meeting. Using adapted materials furnished by the Woman's Society of Christian Service, the study of missionary work, the customs and habits of the peoples of foreign countries and their religions, with an occasional guest speaker to interpret the work, make up the year's program. Singing, music and games are enjoyed after the program. The meeting adjourns promptly at eight o'clock.

The service aim of the Junior Quest Club is accomplished by making scrapbooks for children's hospitals, filling boxes for needy families and for foreign relief, hemming towels and rolling bandages.

Ten meetings are held each year. The dues which are fifteen cents each meeting are given to the W. S. C. S. for distribution.

The President is Billie John Brown, Secretary, Pat Thielk, Treasurer, Marilyn Vlascamp, and Leaders, Mrs. Dwight McKee and Mrs. H. T. Manoff.

PUBLISHING AND SALES COMMITTEE—PILGRIMS OF GRACE

Reading from Left to Right, First Row: Mrs. Ernest Dickey, L. H. Forster, Mrs. W. R. Warner. *Second Row:* J. J. Ford, M. F. Hoagland, K. K. Lorenz, B. F. Wettig.

On June 9, 1948, the Official Board, after hearing a preview of the book, "Pilgrims of Grace," enthusiastically endorsed the project, and appointed as a Publication Committee, K. K. Lorenz, L. H. Forster, Mrs. W. R. Warner, Mrs. Ernest Dickey and L. G. Battelle. The Committee met from time to time to hear and approve reports. They employed O. E. Hacker to make "thumb nail" sketches, and appointed Ballentine Reed, photographer. They authorized the printing and binding of the book to be done for the author by The Methodist Publishing House.

The Committee selected B. F. Wetting as Sales Manager, and M. F. Hoagland and Mrs. W. R. Warner, assistants, to head the men's and women's teams, respectively; also, J. J. Ford to look after financial matters.

With this fine organization we are confident that the objective of the Publishing Committee will be reached, viz., to have "Pilgrims of Grace" in the library of every member of the church with the hope that the book will interest, inform and inspire the present generation of Grace Church members and others to follow.

MEMBERSHIP

Grace Methodist Church

DAYTON, OHIO

As of March 1, 1949

Abbott, Mr. and Mrs. Paul
Abe, Mr. and Mrs. E. C.
Jack
Koneta
Abe, Mr. E. Kenneth
Abell, Mr. and Mrs. George H.
Acheson, Mr. and Mrs. C. R.
Aldine
Cyril
Patsy Sue
Vivian
Adams, Mr. and Mrs. H. B.
Betty Jane
Adams, Miss Isabel C.
Adams, Mr. and Mrs. Robert E.
Addleman, Mr. William D.
Adelberger, Mr. William H.
Adelberger, Mrs. E. F.
Ahrens, Mr. and Mrs. Elmer W.
Albin, Mrs. John S.
Albrecht, Mr. Albert B.
Albright, Mrs. Ada S.
James S.
Albright, Mr. and Mrs. Robert W.
Alexander, Mr. and Mrs. Carey L.
Alexander, Mr. and Mrs. Edward E.
Alexander, Mr. R. E.
Alfele, Mrs. Ray
Allaman, Mrs. Roy F.
Allen, Mr. and Mrs. Frederick S.
Faith R.
Allen, Mrs. H. I.
Allen, Mr. and Mrs. L. I.
Allen, Mr. Robert
Allen, Mr. and Mrs. Robert E.
Margaret E.
Allen, Mrs. Walter S.
Allen, Mr. and Mrs. William E.
Allison, Miss Charlotte
Altman, Mr. and Mrs. Robert W.
Ambrose, Mr. and Mrs. Walter E., Jr.
Ander, Mrs. George K.
Robert K.
Anderegg, Mrs. Billy A.
Anderson, Mrs. Albert L.
Anderson, Miss Arlene
Anderson, Mr. and Mrs. Charles W.
Anderson, Mrs. Fred
June Ann
Anderson, Mr. and Mrs. John R.
Anderson, Mr. and Mrs. L. L.
Anderson, Mrs. Love Mae
Anderson, Miss Marian
Anderson, Mr. Kyle
Andrews, Mr. and Mrs. Delbert E.
Andrews, Mrs. Frank
Carol Lee
Andrews, Mrs. H. I.
Andrews, Mrs. Olive J.
Anglemyer, Mr. and Mrs. C. Morlan
Anshutz, Miss Mary
Ansley, Mr. and Mrs. Everett V.
Anthony, Mrs. H. W.
Apple, Mr. Clark
Ardery, Mr. and Mrs. James D.
Armacost, Mrs. R. E.
Armbrister, Elma
Armintrout, Miss A. Pauline
Miss Mary J.
Armstrong, Mr. and Mrs. Robert J.
Armstrong, Mr. T. M.
Tom
Armstrong, Mr. and Mrs. V. V.
Jack B.
Arthur, Mrs. Edith P.
E. Printy
Artz, Mr. and Mrs. Wesley E.

Ashley, Mr. and Mrs. Roscoe B.
Ashmun, Dr. Lee R.
Atkins, Mrs. William M.
Aumiller, Mrs. Richard B.
Ayers, Mr. J. S.

Bacon, Miss Leone C.
Baer, Mrs. A. H.
Bahl, Mr. Edgar N.
Bahl, Mr. Thomas W.
Bahl, Mr. and Mrs. William E.
Bailey, Mr. Harold R.
Bains, Mr. and Mrs. B. B.
Baker, Mr. and Mrs. A. Stuart
  Barbara
Baker, Mrs. Alma
Baker, Mr. and Mrs. Ben W.
  Barbara
  Ben W., Jr.
  Bruce
Baker, Mr. and Mrs. Carl O.
  Carl O., Jr.
  Dorothy
Baker, Miss Estella
Baker, Mrs. George F., Jr.
  Paul E.
Baker, Mrs. J. Robert
  Richard
  William A.
Baker, Mr. and Mrs. M. W.
  Don
Baker, Mr. and Mrs. Theron J.
Baker, Mr. and Mrs. Walter R.
  Kenneth E.
  Myrian
Balcomb, Mr. and Mrs. Carl B.
  Mr. Robert B.
Balcomb, Mr. Philip E.
Ballinger, Mrs. J. F.

Banker, Mr. and Mrs. Rolla C.
Barber, Mr. and Mrs. Donald O.
Barber, Mrs. James A.
Barker, Mrs. V. R.
Barkley, Miss May C.
Barnes, Mr. and Mrs. Paul G.
Barrack, Mr. and Mrs. John G.
Bartles, Anne
Bartels, Carole
Bathurst, Mr. and Mrs. J. E.
  Diana
Batrus, Mrs. Frederick E.
Battelle, Mr. and Mrs. D. D.
  Katherine
  R. Bard
Battelle, Mr. and Mrs. Gordon S.
  Miss Phyllis
Battelle, Mr. and Mrs. Gordon K.
Battelle, Mr. L. G.
Bauchar, Miss Ruthe M.
Bauer, Jane
Baughan, Mr. and Mrs. Oliver
Bayliff, Mr. and Mrs. Harry
Beanblossom, Mrs. Helen
Beane, Mr. and Mrs. H. S.
  Darrell M.
Beatty, Mrs. Maude A.
Becker, Mrs. Ed M.
Becker, Mrs. Seabery
Beebe, Miss Clarice G.
Beeghly, Mrs. Ralph W.
Behm, Mr. and Mrs. M. J.
Beirise, Mrs. C. F.
Beise, Mr. George A.
Belknap, Mr. and Mrs. J. Harrison
Bell, Mrs. C. H.
  William E.
Bell, Mr. and Mrs. H. A.
Bell, Mr. John L.

Bell, Mr. and Mrs. L. B.
Mr. L. B., Jr.
Bell, Shirley
Bellitt, Mr. James E.
Bellitt, Mrs. Ruth F.
Benbow, Miss Mary
Benham, Mr. and Mrs. George F.
Benson, Mr. and Mrs. Earle E.
Constance E.
Berger, Miss Maxine
Berkmeyer, Mrs. Betty
Berninger, Mr. and Mrs. Kenneth
Berry, Mrs. W. J.
Betz, Mrs. Eugene
Beyland, Mr. and Mrs. A. S.
Edward
Helen
Richard
Bickel, Miss Ilo
Biddinger, Mr. and Mrs. Paul M.
Billington, Mr. and Mrs. Lester A., Jr.
Billman, Mrs. C. S.
Billman, Mr. and Mrs. R. B.
Harriet
Robert, Jr.
Bingham, Mrs. W. B.
Anita
Margaret
Robert
Birdsall, Mrs. C. F.
Bishop, Earl
Black, Mr. and Mrs. Charles H.
Blacklidge, Mr. and Mrs. H. H.
Barbara J.
Harry R.
Blackmore, Mr. and Mrs. Emit
Blackstone, Mr. and Mrs. Franklin
Bland, Mr. and Mrs. H. R.
Blincoe, Mrs. B. J.
Blocher, Mrs. J. D.
Block, Mr. and Mrs. R. B.
Bloom, Mr. and Mrs. Maynard L.
Bloomer, Mr. and Mrs. J. C.
Blose, Mr. Donald H.
Blose, Mr. and Mrs. F. J.
Mr. Howard W.
Blossom, Mrs. Donald M.
Boatman, Mr. and Mrs. Robert R.
Bocock, Mrs. Emil S.
Donald
Bode, Mr. and Mrs. Frederick
Boedke, Miss Dorothy L.
Boesche, Miss Rose L.
Boger, Mrs. Dallas
Boger, Mr. and Mrs. John E.
Bogner, Mrs. W. J.
Bolanger, Mr. Charles W.
Bolanger, Mr. and Mrs. Harry Robert
Bolenbaugh, Mrs. James B.
Bollman, Mr. and Mrs. Irvin W.
Bonar, Mr. and Mrs. Martin
Bonner, Mrs. C. M.
Booher, Mr. and Mrs. Paul
Bookwalter, Mrs. Evelyn
Booren, Mr. and Mrs. Daniel H.
Beverly
Grace
Bootes, Mr. and Mrs. Frank
Bootes, Mr. and Mrs. Kenneth F.
Booth, Mr. and Mrs. C. F.
Sarah
Margaret
Borgeson, Mrs. Milton E.
Boring, Mr. and Mrs. T. R.
Janice
Boston, Miss Marion

Bowling, Mrs. Grace E.
Bowman, Betty
Bowman, Mrs. Dortha M.
Robert S.
Bowman, Mrs. Herschel
Boyce, Mr. and Mrs. Arnold L.
Boyd, Mrs. D. G.
Boykin, Mr. and Mrs. J. A., Jr.
Bradford, Mr. and Mrs. David R.
Bradley, Miss Carol
Bradrick, Mr. and Mrs. T. H.
Thomas H., III
Bradshaw, Mr. Michael
Brady, Miss Kathryn
Miss Margaret
Braeutigam, Mr. and Mrs. H. P.
Brandenburg, Mr. and Mrs. Floyd
Brandenburg, Mr. and Mrs. W. F.
Bratten, Mrs. C. E.
Miss Mary
Bratton, Mrs. Earl C.
Braunagel, Mrs. Harold C.
Brawley, Miss Mary Anne
Bredwell, Mr. and Mrs. H. D.
Brennan, Mrs. George L.
Dan E.
Brenner, Dr. and Mrs. Paul F.
Bretz, Miss Joan
Bridge, Mr. and Mrs. L. R.
Miss Virginia
Bridges, Janet E.
Brill, Mr. and Mrs. H. E.
Beverly
Brining, Mrs. Mae
Brining, Mr. Robert
Britton, Mrs. Carl
Brock, Mr. W. Megrue
Brockerman, Mr. and Mrs. Herman
Brodhead, Mr. and Mrs. Stanley R.
Brough, Miss Bertie
Broughton, Mr. and Mrs. H. C.
Linda S.
Philip
Richard
Brower, Mr. and Mrs. K. M.
Mr. Richard C.
Brown, Mrs. Anna F.
Brown, Mr. and Mrs. B. A.
Joe Anna
Brown, Mrs. Carl A.
Brown, Mrs. E. J.
Brown, Mrs. Lloyd D.
Brown, Mr. and Mrs. Robert M.
Brown, Mr. and Mrs. Royal N.
Brown, Mrs. T. D., Jr.
Brown, Mr. and Mrs. Thomas L.
Eleanor
Brown, Mr. and Mrs. Thomas R.
Brown, Mrs. V. F.
Brown, Mr. and Mrs. Walter R.
Brown, Mr. and Mrs. Walter S.
Browne, Mrs. Hattie
Mr. Carl
Browne, Mrs. L. V.
Browne, Mr. Roger R.
Brubaker, Mrs. Viola
Brundige, Mr. and Mrs. Robert W.
Brundrett, Miss Mabel
Brundrett, Mr. and Mrs. R. H.
Mr. Robert H., Jr.
Bruning, Mr. Wesley W.
Bruno, Mrs. Charles A.
Bryte, Mrs. Everett
Buckalew, Mr. Allan H., Jr.
Buelow, Mr. Elmer A.
Bunnell, Miss Frances E.
Burch, Mr. and Mrs. Kenneth C.
Elizabeth A.

Burgess, Mrs. Gordon F.
Burkett, Mr. and Mrs. Charles F.
Jerald Lee
Joan
Burnett, Mrs. Ada D.
Burnett, Mrs. E. F.
Burnett, Dr. H. W.
Dr. H. W., Jr.
Burnett, Mrs. Harriet
Mrs. Lucille
Burns, Mr. and Mrs. Russell W.
Burns, Mrs. W. J.
Miss Miriam
Burrey, Miss Jennibel
Burrier, Mrs. Harold
Gail W.
Burroughs, Miss Marjorie
Burwell, Mrs. Roger W.
Bury, Mr. F. William
Bury, Mrs. Fred E.
Bussdicker, Mrs. D. R.
Miss Vida Mae
Bussdicker, Mr. and Mrs. R. R.
Bussey, Mr. and Mrs. C. C.
Butler, Mr. and Mrs. K. F.
Kenneth F., Jr.
Butterfield, Mr. C. H.
Buvinger, Mr. and Mrs. C. C.
Buvinger, Mr. and Mrs. David C.
Byers, Mr. and Mrs. George L.
George William
Byers, Mrs. Lulu
Byers, Mrs. Richard
Byrum, Mr. and Mrs. Rex V.

Caldwell, Mr. and Mrs. Lloyd L.
Cameron, Mrs. Lee
Campbell, Miss Annie
Campbell, Mr. and Mrs. Harry E.
Mary Ann
Patricia L.
Campbell, Mr. and Mrs. J. E.
Campbell, Mrs. James G.
Campbell, Mr. and Mrs. John A.
Campbell, Mr. and Mrs. Marvin
Campbell, Miss Pearl
Carleton, Miss Florence
Carleton, Mrs. Lena
Carleton, Mr. and Mrs. S. Guy
Carley, Miss Hazel T.
Carnahan, Mrs. Ralph
Carpenter, Miss Edithe
Carpenter, Mr. and Mrs. F. F.
Carpenter, Mr. and Mrs. Gilbert
Carpenter, Miss Helen
Miss Marjorie
Carr, Mr. and Mrs. Robert P.
Betty Ann
Patricia Jean
Robert D.
Carroll, Miss Betty J.
Carroll, Miss Helen B.
Carter, Dr. John L.
Carter, Mrs. M. D.
Carter, Mr. and Mrs. Richard
Carter, Mr. William K.
Case, Mr. and Mrs. Harold W.
Cassel, Mr. Jean C.
Caton, Mrs. H. L.
Caton, Mr. Robert L.
Caton, Walter E.
Caudell, Mrs. Stephen P.
Cayton, Mr. and Mrs. Cecil B.
Cecil, Judge and Mrs. L. L.
David
Martha
Nancy
Tom C.

Chalfant, Mr. and Mrs. Howard
Chamberlain, Mrs. E. C.
Chambliss, Mr. and Mrs. Paul
Patti
Champlin, Mr. and Mrs. Thomas M.
Chancellor, Miss Jennie
Chapin, Mr. and Mrs. Earl C.
Chase, Mr. and Mrs. V. A.
Jeanne
Joanne
Chenoweth, Mr. and Mrs. Opie
James M.
Chifos, Mr. and Mrs. William
Chrisman, Mrs. C. N.
Chrisman, Mr. and Mrs. G. Bergan
Chrisman, Mr. P. Castor
Christian, Mr. and Mrs. R. A.
Christy, Mr. and Mrs. R. E.
Chryst, Mr. and Mrs. W. A.
Church, Mrs. Edith Phillips
Clapper, Mrs. C. C.
Clark, Miss Alice Jean
Clark, Mrs. Delman B.
Clark, Mr. J. B.
Clark, Robert Lee
William
Class, Mrs. Granville
John
Clegg, Mrs. S. D.
Clifford, James
Coble, Mr. and Mrs. Robert H.
Cochran, Mr. and Mrs. D. G.
Betty J.
Cochran, Mrs. Dorothy
Cochran, Mr. and Mrs. C. T.
Cockerill, Dr. and Mrs. F. W.
Cockerill, Dr. and Mrs. J. E.
Coffman, Mr. O. B.
Coffman, Mr. and Mrs. Richard
Geraldine
Laurie G.
Cole, Barbara
John
Cole, Douglas
Cole, Mr. and Mrs. F. M.
Cole, Miss Flora
Cole, Mr. Fred D.
Miss Josephine
Miss Martha
Mr. Richard
Mr. Thomas F.
Cole, Mr. Paul B.
Coleman, Mr. and Mrs. George L.
Coleman, Mr. John E.
Collier, Mr. and Mrs. Ivan T.
Collins, Mrs. H. F.
Collins, Mr. and Mrs. John H.
Collins, Martha L.
Collins, Mr. and Mrs. Theodore R.
Colton, Mrs. Joseph
Colwell, Mrs. Maurice F.
Comp, Mr. and Mrs. Ray O.
Compton, Mrs. Arthur B.
Compton, Mr. and Mrs. Glenn E.
Carolyn
James F.
Condit, Mr. R. E.
Congdon, Miss Ruth
Conger, Mr. and Mrs. H. D.
Conley, Michael
Conlin, Mr. and Mrs. Charles J., Jr.
Connell, Mr. and Mrs. David O.
Connell, Miss Shirley C.
Conselyea, Jan
Cook, Mr. and Mrs. Lee B., Jr.
Cook, Mr. and Mrs. Stanley
Cooke, Mr. and Mrs. Stephen C.
Cooke, Mr. and Mrs. William R.

Cooper, Mrs. Edward H.
Cooper, Mr. and Mrs. Fred
Cooper, Mr. and Mrs. W. P.
Cooper, Mrs. William R.
Corbett, Mrs. E. G.
Corbin, Mr. and Mrs. J. C.
Jack C., Jr.
Corbin, Mr. and Mrs. L. D.
Mr. Robert L.
Corcoran, Mrs. John D.
Cornwell, Mr. William
Cory, Miss Pauline
Cosler, Mr. and Mrs. Richard R.
Counts, Miss Grace M.
Couts, Mr. and Mrs. Willis
Cowden, Mr. and Mrs. J. E.
Olive J.
Cox, Mr. and Mrs. Arthur M.
Patricia
Cozad, Mr. and Mrs. G. R.
Weller
Cozad, Mr. Ghlee
Craig, Mr. and Mrs. Alfred
Crandall, Janet
Crandell, Mr. and Mrs. Asa B.
Craven, Mrs. George R.
Craven, Mr. John S.
Craven, Mrs. Richard
Crawford, Mr. Fletcher
Crawford, Mrs. Georgia B.
Crawford, Mr. and Mrs. H. K.
Crawford, Mrs. Okay
Crawmer, Mr. and Mrs. H. W.
Mr. Donald R.
Miss Marian R.
William
Creager, Mr. and Mrs. O. L.
Cress, Mrs. H. A.
Hobart
Carole
Crews, Mr. Marion P.
Mary S.
Richard
Crim, Mr. and Mrs. Henry C.
Crist, Mr. Frederic
Crist, Mr. and Mrs. Wilbur D.
Crites, Mrs. Gladys
Crofoot, Mr. and Mrs. W. E.
Cromer, Mr. and Mrs. Paul E.
Cromer, Mr. and Mrs. Peyton
Cruea, Mr. and Mrs. Charles A.
Miss Barbara
Miss Martha
Crum, Mr. and Mrs. Lyle
Crume, Mrs. P. M.
Crumring, Mrs. Nora
Culbertson, Mr. and Mrs. G. B.
Miss Joan
Cullen, Mrs. John F.
Cullers, Mrs. Sophia
Culp, Miss Joyce D.
Cummings, Mr. and Mrs. L. E.
Fred
Richard C.
Cunningham, Mr. and Mrs. Lee W.
Cunningham, Mr. J. C.
Curlett, Mr. and Mrs. E. W.
Currier, Mrs. R. D.
Curtner, Mr. and Mrs. C. C.
Custis, Dr. and Mrs. W. W.

Dahl, Mrs. Henry
Dalrymple, Mrs. Joseph L.
Dalton, Mr. Charles S.
Dalton, Mr. and Mrs. Francis A.
Damstra, Dr. and Mrs. E. F.
Norma
Daneman, Mr. and Mrs. James L.

Dare, Mr. and Mrs. Vinton F.
Daum, Mr. Roy E.
Davidson, Mr. and Mrs. Charles F.
Davidson, Mrs. Elba K.
Miss Alice
Davidson, Miss Jean
Mr. Thomas E.
Davidson, Mr. and Mrs. Joseph E.
Davidson, Mrs. Margaret
Davidson, Mrs. W. C.
Davie, Mr. and Mrs. I. H.
Davies, Mrs. Arthur K.
Davis, Mr. and Mrs. Donald H.
Barbara
Davis, Mr. and Mrs. E. W.
Davis, Mr. and Mrs. J. S., Jr.
Davis, Miss Mary
Davis, Mrs. R. H.
Davis, Mr. and Mrs. Rodger E.
Dawson, Miss Jean Marie
Day, Mr. and Mrs. C. C.
James W.
Robert E.
William C.
Dayhoff, Mr. and Mrs. Charles S.
Dayhoff, Mr. and Mrs. Harry E.
Dean, Mrs. Delbert F.
DeHaven, Mr. and Mrs. David A.
DeLong, Mr. Donald G.
DeLong, Mrs. Lillian F.
Delscamp, Nancy F.
Ray
DeMoss, Mrs. Fred N.
DeMoss, Mr. Kenneth
Deniston, Mr. and Mrs. Ross C.
DePoy, Mr. and Mrs. Stewart
Derrington, Miss Vergie
DeValld, Ada
Dick, Mr. and Mrs. Willis
Dickerson, Mrs. A. R.
Dickey, Mr. and Mrs. Clarence H.
Dickey, Mr. and Mrs. Ernest
Dickey, Mr. Max O.
Dickinson, Mr. James A.
Dickinson, Mrs. T. H.
Dickinson, Mr. Townsend B.
Diers, Mr. Bruce
Diers, Mr. Wallace
Diller, Mr. and Mrs. Rodney W.
Dillon, Katherine
Dimke, Mr. and Mrs. T. E.
Disher, John S.
Dissinger, Mrs. Gail
Ditmer, Mr. and Mrs. Glenn
Gene
Dittrick, Mr. and Mrs. Paul L.
Ditzel, Mr. Ernest J.
Ditzel, Miss Martha
Dixon, Mr. and Mrs. Paul M.
Ronald O.
Doak, Mr. Robert L.
Dobbins, Mrs. Robert J.
Dodge, Mr. and Mrs. E. D.
Edward D., Jr.
Patricia A.
Dodgson, Mr. Howard
Dodgson, Mr. and Mrs. William W.
Miss Betty
James C.
William W., Jr.
Doeller, Mr. and Mrs. G. A.
David F.
Doeller, Mr. and Mrs. Thomas A.
Doellman, Mrs. Mabel M.
Dohner, Mr. and Mrs. Howard H.
Dohner, Mrs. Norman A.
Dole, Mr. and Mrs. C. Russell
Donaldson, Mr. and Mrs. Jay Lee

Donese, Mr. and Mrs. Samuel C.
Doren, Miss Alice M.
Dotson, Bernice J.
Doty, Mr. and Mrs. C. J.
Miss Annabelle
Miss Dorothy L.
Doty, Mr. Paul
Doudna, Miss Nancy
Downing, Mr. and Mrs. Carl G.
Dreese, Mr. and Mrs. B. H.
Dreves, Miss K. Irene
Drinkwater, Miss Mary
Dronberger, Mr. and Mrs. Edson
Duckworth, Mrs. James W.
Dudgeon, Mrs. E. C.
Duff, Diane
DuFour, Mr. Howard
Duncan, Mr. J. E.
Rob
Dunham, Mrs. Harry C.
Miss Barbara A.
Dunlap, Mr. and Mrs. F. T.
Dunlap, Miss Madelaine
Dunlap, Miss Mary Jane
Dunlap, Mr. and Mrs. Walter V.
Dunn, Mrs. James P.
Dunn, Mr. and Mrs. W. O.
Mr. Robert W.
Dunn, Mr. and Mrs. Wayne
Dunson, Miss Bernice
Durig, Mr. and Mrs. Otto O.
Mr. Lester O.
Durst, Mr. and Mrs. Jack B.
Durst, Mr. and Mrs. Jason E.
Dustman, Mrs. George H.
Dutoit, James R.
Dutton, Mrs. H. P.
Dye, Mr. and Mrs. Douglas I.
Dye, Mr. and Mrs. H. C.
Dyer, Mr. and Mrs. W. C.

Early, Mr. and Mrs. Paul
Early, Phyllis
Easley, Mr. and Mrs. L. E.
Eaton, Mr. and Mrs. Colman
Gordon
Ebeling, Mr. and Mrs. P. C.
Harry
Eberhard, Mr. and Mrs. Roy
Eberle, Miss Flora
Echard, Miss Emma
Edison, Mrs. Robert M.
Edwards, Miss Barbara
Egbert, Mrs. Howard, Jr.
Eggimann, Mrs. Eugene L.
Eichmeyer, Miss Evelyn
Eidemiller, Mr. and Mrs. H. E.
Eiffert, Mr. and Mrs. C. H.
James
Eiffert, Mr. and Mrs. W. T.
Eller, Mr. and Mrs. Roy V.
Ellis, Mr. and Mrs. A. R.
Jerry
Ellis, E. Richard
Ellis, Mrs. L. E.
Ellison, Miss Cathleen
Ellwanger, Mr. and Mrs. F. R., Jr.
Ely, Mr. and Mrs. Charles B.
Emler, Mr. and Mrs. Robert W.
Engelauf, Mr. and Mrs. Robert O.
Englerth, Mr. and Mrs. Charles
Englerth, Mrs. K. F.
Ensley, Mr. and Mrs. Lawrence D.
Theodore M.
Erbaugh, Miss Constance
Erisman, Mr. and Mrs. E. J.
Beverly
Stewart

Ernst, Mr. and Mrs. Charles A., Jr.
Ertel, Mr. and Mrs. Ed G.
Ertel, Mr. and Mrs. L. J.
Mary Deane
Susan A.
Esaias, Mr. Christian
Etter, Mrs. Robert G.
Evans, Mrs. Florence
Evans, Mr. and Mrs. William D.
Ewell, Miss Ruth
Ewell, Mr. and Mrs. Warren H.
Lucile E.
Patricia
Eyler, Miss Mabel

Fackler, Mr. and Mrs. Donald
Fackler, Mr. R. Fred
Fackler, Mr. Robert F.
Fahl, Mr. and Mrs. H. H.
Falknor, Mr. and Mrs. J. Howard
Miss Marjorie
Falknor, Mr. and Mrs. Leonard D.
William
Farmer, Mrs. A. G.
Miss Margaret
Feik, Mr. and Mrs. Robert L.
Feller, Mr. and Mrs. Howard
Allan
Fellmy, Miss Lora Etta
Felts, Mr. and Mrs. M. T.
Fenn, Mr. and Mrs. R. A.
Fennell, Mr. and Mrs. Clemmett
Fenton, Mrs. James T.
FerDon, Mrs. M. A.
Richard
Fergus, Mr. and Mrs. M. F.
Corrine
Ferguson, Mrs. Harry F.
Jack H.
Fess, C. Norman
Fetterhoff, Mr. and Mrs. C. E.
Victor C.
Fife, Mrs. C. D.
William
Patricia
Finan, Mrs. Faye
Fine, Mr. and Mrs. Homer W.
Fine, Mr. and Mrs. Russell L.
Fish, Mrs. William
Fisher, Janet
Fisher, Mrs. Julia
Fisher, Mr. and Mrs. W. Rex
Elizabeth Ann
Helen Elaine
Fishwick, Mr. and Mrs. T. W.
Fiske, Mr. and Mrs. A. L.
Fiske, Mrs. Cora
Fitzgerald, Mrs. R. D.
Flarida, Miss Carrie
Mr. Quincy L.
Flath, Mrs. Adam
Fleischman, Miss Laura
Florkey, Mr. and Mrs. Harold J.
Mr. Max
Flower, Mr. A. H.
Flower, Major Arthur H., Jr.
Flowers, Mrs. William H.
Folger, Miss Theresa
Foote, Mrs. Gaston
Ford, Mr. and Mrs. J. J.
Jerry D.
Ford, Mrs. Mada
Miss Virginia C.
Ford, Miss Velma
Forrar, Miss Lucille
Forster, Mr. and Mrs. L. H.
Forsythe, Mr. and Mrs. A. W.
Foster, Mr. and Mrs. G. J.

J. E.
Barbara
Foster, Mr. and Mrs. Guy T.
Foster, Mr. and Mrs. Joseph C.
Mona
Foster, Mr. and Mrs. Larry E.
Foster, Mrs. Robert B.
Fotens, Mr. and Mrs. John M.
Fouts, Mr. and Mrs. William L.
Fox, Mrs. A. S.
Fox, Mrs. Kenneth
Fox, Mr. and Mrs. R. J.
Ralph C.
Fraas, Dr. and Mrs. C. L.
Patricia Ann
Richard
Frain, Mrs. Clure B.
Frank, Mrs. Lewis C., Jr.
Frank, Mr. and Mrs. Merlin H.
Frantz, Miss E. Maree
Fray, Mr and Mrs. John A.
John A., Jr.
Fred, Mrs. Mary W.
Freed, Mr. and Mrs. Charles
Freed, Mr. Robert
Freeman, Mrs. Bernard G.
Frese, Mrs. Al
Frey, Mr. and Mrs. Clifford
Frey, Mr. and Mrs. Clyde C.
Frey, Mr and Mrs. Clyde C.
Fristoe, Mrs. Ruth D.
Frost, Mrs. George W.
Fry, Mr. and Mrs. Clifford
Fry, Mr. Dwight W.
Fry, Miss Ethel
Fry, Miss Gloria
Frye, Miss S. Emma
Frysinger, Mrs. Cale
Miss Mary Ann
Fulks, Mrs. S. J.
Mary Jane
Fulton, Mrs. R. E.
Funkhouser, Mrs. Hazel
Furman, Mrs. Susie

Gadbury, Mr. and Mrs. H. L.
Jean
Gaddis, Billilou
Gancarz, Mrs. Alexander J.
Ganster, Mrs. E. E.
Gardner, Alice W.
Garner, Mrs. Carl M.
Garner, Mrs. Cora
Garrison, Mrs. James O.
Gayden, Miss Emmie
Gearhard, Miss Bessie
Geckeler, Mrs. R. Lee
Geesey, Mr and Mrs. George V.
Geiger, Mrs. Donald H.
Geisler, Mr. and Mrs. George D.
Geohegan, Mr. and Mrs. K. P.
John
George, Mrs. Alice R.
George, Mr. and Mrs. Elvin C.
George, Mrs. L. B.
George, Mrs. W. B.
Ardelle
Gephart, Miss Gretchen
Miss Martha
Gerstner, Mrs. David
Gerth, Barbara
Geske, Mrs. Marjorie
Gessaman, Mrs. Frena M.
Gheen, Mrs. George F.
Gibson, Mrs. Alexander
Ann
Richard
Gibson, Mrs. Maude S.

Gibson, Mr. and Mrs. Robert A.
Gibson, Mr. J. A.
Giffen, Mrs. G. G.
Dwight M.
Guy Glenn
Gilbert, Miss Mildred
Gilbert, Mrs. Robert
Gillaugh, Mrs. Charles
Gillaugh, Mr. and Mrs. H. W.
Huber W.
Tom
Gilliam, Mr. and Mrs. C. J.
Lois M.
Gilmore, Mrs. O. P.
Gish, Mr. and Mrs. Robert I.
Glancy, Mrs. Mary V.
Glaze, Miss Hope E.
Gloyd, Mr. and Mrs. Robert W.
Godbey, Betty B.
Goetz, Mr. and Mrs. Hugo V.
Martha Ann
Golob, Mr. and Mrs. John E.
Gomez, Miss Celita
Good, Mr. and Mrs. John F.
Goodwin, Mr. and Mrs. William G.
William E.
Goodyear, Mr. and Mrs. George R.
Barbara
Betty Lou
Don
Gooley, Mrs. Charlotte
Gordon, Mr. and Mrs. Charles L.
Beverly Jean
Frances Ann
Gordon, Miss Muriel
Gossett, Miss Mary
Gould, Dorothy
Loraine
Gould, Mrs. William B.
Graef, Mr. and Mrs. Edgar
Grafton, Mrs. Ella
Grafton, Mr. and Mrs. Richard J.
Graham, Mr. and Mrs. Ben S.
Ben S., Jr.
James F.
Ellen
Joan
Graham, Miss Carrie
Graham, Mr. and Mrs. J. W.
Franklin
Graham, Mr. and Mrs. Luther
Graham, Mrs. Monzelle
Grandin, Mr. and Mrs. R. P.
Grandin, Dr. Woodtli R.
Grasshoff, Mr. and Mrs. F. O.
Grassi, Elwood L.
Gravett, Mr. and Mrs. E. J.
Gray, Mr. and Mrs. Frederic A.
Gray, Dr. and Mrs. Richard S.
Gray, Mr. and Mrs. William R., Jr.
Graybeal, Mr. and Mrs. Walbert
Miss Carolyn
Greathouse, Dr. and Mrs. Paul A.
Mr. Paul B.
Green, Miss Dorothea
Miss Maud E.
Green, Mr. and Mrs. Robert A.
Green, Mr. W. C.
Greene, Mr. and Mrs. S. P.
Greenland, Mrs. Robert
Greenwood, Mr. and Mrs. H. W.
Gregg, Miss Daisy
Mr. G. A.
Miss Marjorie
Gregg, Mr. and Mrs. Noah F.
Gregory, Mr. and Mrs. Merritt H.
Gress, Mr. Robert S.
Grierson, Mr. and Mrs. B. B.

Miss Joyce
Griest, Mr. and Mrs. Edwin K.
Groff, Mr. and Mrs. Howard K.
Groff, Mr. and Mrs. J. Orville
Lois
Groom, Mr. and Mrs. L. Evans, Jr.
Grosnickle, Florence
Henry, Jr.
Gross, Miss Ann L.
Grothaus, Mr. and Mrs. D. H.
Danny
Miss Jane
Grove, Mrs. Raymond A.
Guelich, Mr. Bruce M.
Guelich, Mr. and Mrs. L. M.
Guion, Mr. and Mrs. H. T.
Gullickson, Mr. and Mrs. Alfred T.
Gunckel, Mr. Thomas L.
Rachel
Gunning, Miss Margaret P.
Gunther, Mrs. George E.
Gunther, Mr. John M.
Gutwein, Mr. and Mrs. Daniel F.
Guy, Mr. and Mrs. D. M.
Guy, Miss Lottie
Gwinn, Mr. and Mrs. R. C.

Haacke, Mrs. Harry
Haas, Miss E. Mae
Haas, Mrs. Jacob
Haas, Dr. and Mrs. Robert F.
Haas, Mrs. Roger L.
Haaser, Mrs. Walter L.
Haber, Mr. and Mrs. E. W.
Hackney, Miss Frances
Hackney, Mr. and Mrs. J. S.
Hadeler, Mrs. Robert E.
Hadley, Mr. and Mrs. A. C.
Haendel, Mr. and Mrs. LaThrope
Hagler, Mr. and Mrs. Louis H.
Hain, Mrs. John
Haines, Mr. and Mrs. Clark J.
Haines, Mrs. Viola M.
Haldeman, Mrs. Helen M.
James F.
Richard A.
Hall, Mrs. Alfred
Hallman, Mrs. Ava
Hallman, Mr. and Mrs. L. B.
Hamilton, Mr. and Mrs. F. E.
Ted
Hamilton, Mr. and Mrs. William E.
Hanning, Mrs. H. C.
Hanning, Dr. William H.
Hapner, Mr. and Mrs. J. Paul
Harbottle, Mr. and Mrs. Charles P.
Harbottle, Mr. and Mrs. W. E.
Harbottle, Mr. Garman
Harbottle, Mr. and Mrs. W. E., Jr.
Jane
Hardin, Mrs. Robert G.
Harding, Mr. and Mrs. Charles W.
Mary Alice
Hardy, Mrs. Emmett
Hardy, Mr. and Mrs. Russell F.
Sylvia Lou
Harlan, Mr. and Mrs. B. B.
Mr. Richard
Harlan, Mr. Bruce
Harlow, Mr. and Mrs. Donald M.
Harnish, Mr. and Mrs. Kenneth
Donald M.
Dorthea
Kenneth
Harper, Miss Ferne
Harper, Miss Rowena
Harrell, Barbara
Harris, Mr. and Mrs. A. G.

Miss Ann
Harris, Mr. Burt D.
Patricia J.
Harris, Mr. G. Richard
Harris, Dr. and Mrs. H. G.
Harris, Mrs. I. N.
Harris, Mr. and Mrs. J. E.
Harris, Mr. and Mrs. James W.
Harris, Mr. and Mrs. M. H.
Peggy Sue
Harris, Mr. and Mrs. R. C.
Harris, Mr. and Mrs. William H.
Harrop, Mrs. Daisy
Miss Laura
Harsh, Miss Vida U.
Hart, Miss Harriet G.
Hart, Mr. and Mrs. Jim L.
Hartman, Mr. and Mrs. D. Ray
Hartzell, Miss Glenna
Hatfield, Richard Lee
Hathaway, Mrs. R. W.
Haverstick, Mr. and Mrs. J. B.
Haverstick, Miss Phyllis
Haverstick, Mr. and Mrs. Robert
Hawk, Mr. and Mrs. E. C.
Hawk, Janet
Jim A.
Hawkins, Mrs. D. B.
Hawkins, Mr. and Mrs. Homer D.
Donald
James R.
Hawley, Mrs. William E.
Hayes, Mr. Herbert W., Jr.
Hayler, Mr. and Mrs. Robert M.
Haynie, Mr. and Mrs. D. W.
Gwynne
Hays, Mr. and Mrs. Charles A.
Charles E.
Hazard, Mrs. Charles

Heald, Barbara Jean
Heater, Mrs. W. H.
Heathman, Miss Etta
Heckerman, Miss Barbara
Heckert, Miss Oma M.
Hedge, Barbara
Joan
Hedgecock, Mrs. Cora C.
Hedges, Mr. and Mrs. Charles F.
Hedrick, Mr. and Mrs. L. C.
Eleanor
Loretta C.
Ruth I.
Warren R.
Hedrick, Mr. Melvin
Hefner, Mr. and Mrs. Charles W.
Joanne H.
Nancy L.
Heidkamp, Mr. and Mrs. Robert H.
Heiland, Mrs. B. F.
Miss Mary
Heller, Mr. and Mrs. C. C.
Heller, Mr. and Mrs. J. E.
Henderson, Miss Edith
Henderson, Mr. and Mrs. R. C.
Hendricks, Mr. and Mrs. L. A.
Dorothy
Richard
Henkle, Miss Beryl
Hensley, Miss Shirley
Paul, Jr.
Herby, Mr. and Mrs. William
Joan
John
Herold, Mrs. J. G.
Herr, Miss Juanita
Herrick, Mr. and Mrs. Wallace D.
Bruce
Hershey, Mrs. E. E.

Hess, Miss Edith
Hettenbaugh, Mr. and Mrs. Paul C.
Hetzel, Mrs. C. W.
Hetzler, Mrs. Zora W.
Hewitt, Mrs. James M.
Heywood, Mr. Harry L., Jr.
Higerd, Mrs. Ralph
Higgins, Joyce
Sandra L.
Higgs, Mr. and Mrs. A. B.
Hildabolt, Suzanne
Hildebrand, Mr. and Mrs. William C.
Hill, Mr. and Mrs. Almon F.
Hill, Mrs. Wayne T.
Hill, Mr. and Mrs. William R.
Marcia
Robert E.
Hillgruber, Mrs. Fred J.
Hilt, Mr. and Mrs. William M.
Hinders, Mr. and Mrs. Carl F.
Miss Sueanne
Hinkson, Mr. and Mrs. F. O.
Joyce
Hitt, Miss Mildred
Hoagland, Mr. and Mrs. M. F.
Miss Martha
Hoben, Mrs. Hugh J.
Hobson, Miss Ruth R.
Hodgson, Mr. and Mrs. James R. W.
Lutalie
James R. W., Jr.
Hodson, Mr. and Mrs. Charles J.
Hoefling, Mrs. James K.
Hoeland, Mr. and Mrs. Donald E.
Hoewing, Mr. and Mrs. Ralph C.
Hoffman, Mrs. D. P.
Hoffman, Mr. Hugh H., Sr.
Mr. Charles
Mr. Hugh H., Jr.
Hohler, Mrs. Georgianna
Hoke, Miss Elizabeth S.
Holden, Mrs. A. Rice, Jr.
Holden, Mr. G. Lysle
Holden, Mrs. Norma C.
Holland, Col. and Mrs. Harold L.
Hollett, Mrs. Inatha S.
Hollingsworth, Miss Virginia
Holloway, Miss Ella Marie
Holloway, Miss Gladys
Holsey, Mr. and Mrs. Lyman G.
Holt, Mr. and Mrs. J. M.
Holton, Mrs. Laura B.
Holton, Mr. R. O.
Holton, Mr. Richard
Holtvoight, Mrs. John H.
Holycross, Mr. and Mrs. C. B.
Holycross, Mr. and Mrs. L. B.
Holycross, Mr. and Mrs. Weldon
Hoover, Mrs. Myra
Hopkins, Mrs. H. C.
Horlacher, Mr. and Mrs. Elmer L.
Horn, Mr. and Mrs. Burchell E.
Horn, Mrs. J. J.
Horne, Mr. and Mrs. W. K.
Horner, Lt. Col. and Mrs. Richard
Hornis, Miss Olga
Horrell, Mr. and Mrs. Olney
Horrell, Mr. and Mrs. William O.
Horrigan, Dr. and Mrs. Dan
Horsey, Mr. George B.
Hosier, Mrs. C. W., Jr.
Hough, James
Hough, Richard
Houser, Miss Edith E.
Houston, Mrs. Kenneth
Howell, Judge and Mrs. Frederick Ted

Howell, Mrs. H. C.
Joanne
Howell, Mrs. J. W.
Howell, Mrs. Mildred
Howell, Mr. and Mrs. R. A.
Howell, Mrs. Richard H.
Hubbard, Mr. and Mrs. Edward M.
Hubler, Miss Vera C.
Huddleston, Mr. and Mrs. Charles
Hudson, Mrs. Elsie
Miss Georgeanna
Hudson, Mr. and Mrs. Frank O., Jr.
Hudson, Mr. and Mrs. George E.
Hudson, Mr. Joseph E.
Huffman, Mrs. I. Boyd
Hulings, Mrs. Thomas R.
Hull, Mr. and Mrs. Ora L.
Hull, Mr. and Mrs. Ray B.
Hultgren, Mrs. Ralph D.
Humston, Mrs. Charles
Hunt, Mrs. C. T.
Hunt, Mr. and Mrs. Norval E.
Hunter, Mr. and Mrs. Max
Anna Mae
Hurd, Mrs. Wilbert C.
Jane
Nancy
Hurd, Mr. and Mrs. Wilbert C., Jr.
Hussey, Mr. F. M.
Husted, Mr. Robert E., Jr.
Hutchison, Dr. Carrie
Hutchison, Mr. and Mrs. James R.
Hutton, Mrs. Jack
Hyers, Mrs. William F.

Iams, Mr. and Mrs. A. A.
Mr. Alvin
Iams, Mr. and Mrs. H. E.
Iams, Mr. Paul F.
Imboden, Dr. and Mrs. H. L.
Imboden, Miss Louise
Imhoff, Mr. and Mrs. Harold W.
Ingales, Miss Forest
Inman, Mr. and Mrs. Joshua E.
Irey, Mrs. John T., Jr.
Irvin, Mrs. Lloyd M.
Irwin, Mrs. Charles

Jache, Mr. Fred W.
Jack, Mrs. Herbert
Jackson, Barbara Ann
Richard Kent
Jackson, Mr. and Mrs. Carl
Jackson, Miss Dorothy E.
Jackson, Mr. and Mrs. Frederick P.
James F.
William C.
Jackson, Mr. and Mrs. J. E.
James
Jackson, Mrs. James T.
Jackson, Mr. and Mrs. Lloyd E.
Jacobs, Mrs. Judy J.
Jacobs, Mrs. Louis
Jacobs, Mrs. Ruth
Jacobson, Mr. and Mrs. L. S.
Jaeger, Miss Janet
Jaeger, Mr. O. Fred, Jr.
Jaeger, Mr. William
James, Mr. and Mrs. R. C.
James, Mr. and Mrs. R. L.
Jamison, Mr. and Mrs. Roy S., Jr.
Janashek, Mrs. Joseph, Jr.
Janney, Mr. and Mrs. Harold
James
Janney, Mr. J. M.
Jarrett, Patricia
Jeffery, Mrs. A. T.
Allen L

Jeffries, Mrs. J. Ward
Donald W.
Jeisey, Miss Aileen
Jenkins, Mrs. Neil
Jennings, Miss Mae
Jensen, Mrs. Lloyd K.
Jewett, Mr. and Mrs. M. C.
Constance
Richard
John, Mrs. Elizabeth
Barbara Ann
Sunny Lou
Johnson, Dr. Ambrose
Johnson, Mr. and Mrs. C. H.
Sheila
Michael
Johnson, Mr. and Mrs. Earl V.
Johnson, Mrs. Lawrence D.
Johnson, Mr. and Mrs. O. N.
Johnston, Mr. and Mrs. Allan
Johnston, Mrs. Estella
Jones, Mr. and Mrs. C. Arthur
Jones, Miss Dorothy E.
Jones, Mrs. Harry C.
Jones, Mr. and Mrs. Jack S.
Jones, Mr. and Mrs. M. M.
Jones, Mrs. Richard E.
Jordan, Mr. and Mrs. Lee
Jordan, Mrs. W. A.
Jorgensen, Mr. and Mrs. Miles
Joy, Mrs. H. M.
Joyce, Mrs. Robert F.
Judd, Mr. and Mrs. Donald C.
Judd, Mr. Lloyd E.
Jukkola, Mr. and Mrs. Elmer E.
Justice, Joan I.

Karas, Mrs. Gregory C.
Kastner, Mr. and Mrs. Russell H.
Kauffman, Mrs. C. Smith
Kauffman, Mr. Richard E.
Kauffman, Mr. and Mrs. W. M.
Dorothy
Joan
Keetch, Mrs. Robert C.
Kehl, Mr. and Mrs. Fred
Kehoe, Mrs. J. G.
Brandt
Fanne
Jacquelin S.
Keim, Mrs. Burton
Keim, Mr. and Mrs. Paul T.
Keiser, Mr. and Mrs. A. A.
Keiser, Mr. Howard T.
Keithly, Miss Virginia
Keller, Mr. and Mrs. J. R.
Keller, Mrs. Kathryn
Keller, Mrs. W. A.
Kelly, Mrs. Gilbert R.
Kelly, Mr. and Mrs. Robert J.
Sylvia
Kelsey, Mrs. Herschel
Keltner, Mr. and Mrs. R. H.
Keltner, Mr. and Mrs. Robert R.
Kemp, Mrs. Harry S.
Kendig, Mrs. Emma
Kennard, Mr. Loren R.
Kennedy, Ann
Elizabeth
Kennedy, Mrs. Robert
Kercher, Mr. and Mrs. J. W.
Kercher, Mr. and Mrs. J. W., Jr.
Kercher, Mr. and Mrs. William C.
Kerfoot, Mrs. Thomas K.
Kerman, Mr. and Mrs. Earl W.
Kerman, Mrs. William H.
Kerr, Mrs. Nancy Byrne
Kerr, Mrs. Ocie Mae

Kershner, Mr. and Mrs. Harold S.
Kesling, Mr. and Mrs. Ralph W.
Kessel, Mr. and Mrs. Arthur
Jean
John
Kessler, Mr. and Mrs. W. Duane
Keys, Mr. Roland B.
Keys, Mr. William R.
Killebrew, Marilyn
Thomas
Kimball, Mr. and Mrs. L. J.
Kimmel, Mrs. Robert C.
Kimmey, Mr. and Mrs. R. W.
Kathryn J.
Kindy, Mr. and Mrs. H. B.
Jane
Suzanne
Kiner, Mr. and Mrs. Norman G.
King, Dr. and Mrs. Harry E.
King, Mrs. Thomas E.
Kinne, Col. and Mrs. Raymond C.
Kinsey, Mrs. Elsa J.
Miss Edith M.
Kirk, Mrs. James D.
Kirkham, Mr. Virgil H.
Kissell, Mr. and Mrs. Roy
Kissinger, Miss Ethel
Miss Mabel
Kissinger, Mr. Richard T.
Kitch, Mr. and Mrs. Richard B.
Klausmeier, Mrs. Louis
Kleinknecht, Mrs. Richard
Klepinger, Miss Edith
Klepinger, Mr. and Mrs. H. M.
Janet
Martha L.
Suzanne
Kline, Mr. and Mrs. E. H.
Kline, Mr. and Mrs. H. E.
Knab, Mr. and Mrs. Carl P.
Donald
Knab, Charles E.
Knee, Mr. William D.
Kneisley, Mrs. Bessie
Knoef, Mr. and Mrs. Raymond, Jr.
Koch, Mr. Leslie L.
Koch, Marilyn
Kochendoerfer, Joy
Koehler, Mr. and Mrs. K. C.
Koehler, Mr. Robert A.
Kohan, Mrs. Elizabeth
Kohorst, Mrs. Bert H.
Kollberg, Mrs. Fritz
Koogle, Mrs. Dorothy M.
Jay F.
Kossel, Miss Betty L.
Kramer, Mr. and Mrs. Ellis J.
Kramer, Mr. and Mrs. Frederick
Kramer, Mr. and Mrs. John W.
William F.
Krebs, Mrs. Harry
Kreider, Mr. and Mrs. H. C.
Edward
Krieg, Mr. and Mrs. Henry E.
Jean
Leslie
Tommy
Krohn, Mrs. S. M., Jr.
Stanley M., III
Kroll, Mrs. C. B.
Kroll, Mr. and Mrs. Stanley
William
Kruger, Mr. John R.
Kruger, Mrs. Lavina
Kuenzel, Mr. and Mrs. LeRoy
Robert L.
Kuenzel, Mr. and Mrs. William E.
Kuhn, Mr. and Mrs. John B.

Kuhns, Mr. Robert J.
Kunkle, Mr. and Mrs. John A.
Kurtz, Barbara

Lacey, Thomas
Ladd, Mr. and Mrs. E. L.
Laird, Mr. Donald C.
Lambert, Ballard
Lambert, Robert
  Shirley
Landers, Mr. L. J.
Lane, Mrs. Vera
Lange, Mrs. Edmund E.
Lanich, Mrs. Ferrol D.
Lanigan, Mrs. Irene
Lantz, Miss Eunice
Lapp, James
  Dick
Larson, Mr. and Mrs. B. R.
  Charles
Latham, Mrs. Don W.
Latham, Mrs. I. D.
Latham, Mr. and Mrs. James E.
Laudahn, Miss Ruth
Lauzon, Mr. A. G.
Lawrence, Miss Betty
Lawrence, Mr. and Mrs. J. T.
Lawson, Mrs. Douglas E.
  Charles
  Douglas E., Jr.
Lay, Mrs. Paul A.
Layman, Mr. and Mrs. Oliver W.
Lazier, Miss Wilma J.
Leavelle, Mrs. Jean
Ledford, Mr. and Mrs. Frank F.
  Frank F., Jr.
Lee, Mr. Dane R.
Lee, Mr. Howard E.
Lee, Mr. and Mrs. J. W.
Lee, Dr. and Mrs. John M.
  Miss Mary Ann
  Mr. Roy E.
Lee, Mrs. Russell E., Jr.
Lee, Mrs. Sidney L.
Lee, Mrs. Wayne G.
Leget, Mrs. C. K.
Legler, Mrs. H. E.
  Mr. Richard
Legler, Mr. and Mrs. Kennedy
  Kennedy, Jr.
Leibenderfer, Miss Anna M.
Leibenderfer, Mrs. E. C.
Leingang, Mrs. Robert
Leland, Mr. and Mrs. George H.
  Robert G.
Leland, Mr. and Mrs. Gerald H.
Leland, Mr. and Mrs. Harold E.
Leland, Mr. and Mrs. W. S.
Levy, Albert B.
Lewis, Mr. and Mrs. Nolan
Lewis, Mr. Paul L.
Lewis, Mr. Roger
Light, Mr. Harvey E.
Linder, Mr. and Mrs. Marion
Lindsay, Mr. and Mrs. John W.
Link, Mr. and Mrs. Roy
Linkins, Mr. and Mrs. Lawrence L.
Lisk, Mrs. Bernard H.
Little, Mr. Charles W.
Little, Patricia J.
Livingston, Mr. and Mrs. C. E., Jr.
Lloyd, Mr. and Mrs. Robert N.
Locher, Mr. and Mrs. Rudolph
  Mr. Wallace V.
Loeb, Mr. Arthur S.
Lofland, Mrs. Josephine
Logan, Mrs. Joseph
Logsdon, Dr. and Mrs. Cale M.

Logsdon, Mr. and Mrs. D. J.
Logue, Mrs. C. K.
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London, Mrs. May A.
Long, Mrs. Beatrice D.
Long, Mr. and Mrs. George B.
Long, Mr. and Mrs. W. D.
Longenecker, Miss Irene
Longfellow, Dr. and Mrs. J. R.
Longfellow, Mr. and Mrs. L. L.
Mr. L. Richard
Miss Nancy
Longnecker, Mr. and Mrs. Don D.
Miss Doris
Longnecker, Mr. W. J.
Longstreet, Mrs. W. B.
Longstreth, Mrs. D. H.
Sally
Lorenz, Mr. and Mrs. Karl K.
Loudy, Mrs. F. E.
Lovett, Mr. and Mrs. Gordon H.
Lowe, Mrs. F. W.
Lower, Mr. and Mrs. Stewart E.
Gene D.
Joe
Marianna
Lowman, Mr. and Mrs. H. I.
Miss Bette M.
Lucas, Mrs. Elmer
Lucas, Mr. and Mrs. H. E.
LuCore, Miss LaVerna
Lumpkin, Mr. and Mrs. Lawrence
Lupinske, Mr. and Mrs. E. B.
James
Thomas E.
Lydic, Dr. and Mrs. Lyman A.
Lyle, Miss Mary Esther
Mr. Russell
Lyons, Mr. and Mrs. Paul M.
James
Margaret Eleanor
Morris M.
MacAulay, Mrs. Katherine
MacKay, Mrs. John
MacPherson, Mrs. David A.
McAuley, Mrs. W. J.
McBride, Mrs. Homer A.
McCabe, Mrs. O. P.
McCally, Dr. and Mrs. A. W.
Albert W., Jr.
Richard K.
McCann, Mrs. William
McCarroll, Mr. and Mrs. J. C.
McClellan, Mr. E. H.
McClellan, Mrs. George V.
Nancy
McClellan, Mrs. Leota F.
McClellan, Mrs. W. J.
McClelland, Mr. and Mrs. J. A.
McClure, Mr. and Mrs. J. C.
McCluskey, Mrs. John S.
McConnaughey, Mrs. Clyde
McConnell, Mrs. Robert C.
McCowan, Mrs. Opal
McCracken, Mr. and Mrs. Charles E.
McCray, Mrs. Alfred
McCray, Mr. and Mrs. Samuel A.
McCready, Mr. Eugene
McCrum, Mr. and Mrs. Eugene C.
McDonald, Mr. and Mrs. Harold
McDonald, Miss Jean
McEowen, Mr. and Mrs. R. W.
McFarland, Mrs. Russell
McGinnis, Mrs. Charles
McGrew, Mrs. Frances
McGurk, Mrs. James L.
McHenry, Mr. Adams
McKechnie, Mr. and Mrs. R. F.

Don F.
McKee, Mr. and Mrs. Dwight I.
McKnight, Mr. and Mrs. Charles L.
McKown, Mrs. E. R.
Thomas
McLean, Miss Florence S.
McMullen, Mr. and Mrs. Charles
McQueen, Mrs. Sadie
McQuitty, Miss Marybelle
McWilliams, Mrs. Earl L.

Machle, Mrs. Edward
Mack, Miss Austa
Miss Blanche
Madden, Mr. and Mrs. Walter, Jr.
Magalis, Mr. and Mrs. B. Wesley
Magee, Mr. John
Magee, Mr. and Mrs. L. A.
Magee, Miss Mary Catherine
Mahrt, Mrs. Ada R.
Maidment, Mrs. C. C.
Richard C.
Maier, Mrs. Carl
Malloy, Mr. and Mrs. William
Malone, Mr. H. S.
Maltby, Mrs. Geneva
Mancil, Mr. and Mrs. George S.
Mann, Mr. and Mrs. C. F.
Mann, Mr. and Mrs. Leonard J.
Manoff, Mr. and Mrs. Harold T.
Mansur, Miss Barbara
March, Mr. and Mrs. Rex
Nancy
Marchant, Mrs. William
Markley, Mr. and Mrs. F. M.
Marland, Mr. and Mrs. H. G.
Marling, Mr. John H.
Marling, Mr. and Mrs. P. E.
Marple, Miss Ruth I.
Marquardt, Mrs. Willard H.
David G.
Richard
Robert
Marquardt, Mr. and Mrs. W. H., Jr.
Marsh, Mr. and Mrs. Robert C.
Marshall, Mrs. Jack K.
Marshall, Miss Laura A.
Marshall, Mrs. Oliver
Marthens, Mrs. J. Grant
Martin, Mr. and Mrs. Carl A.
Carl D.
Martin, Craig
Martin, Miss Dorothy
Martin, Mr. Harry, Jr.
Masters, Mrs. Sarah L.
Matos, Mr. and Mrs. Andrew E.
Robert A.
Philip W.
Matson, Mr. and Mrs. E. E.
Marilou
Marilyn
Mattern, Richard
Matthews, Mr. John J.
Mattox, Mr. and Mrs. Charles E.
Mattox, Gordon
Maupin, Mr. Douglas H.
Mause, Mrs. O. B.
Maxwell, Mrs. E. L.
May, Mr. and Mrs. James R.
May, Mrs. Wilbert F.
Mayer, Mr. and Mrs. Carl C.
Donald
Donna
Mayfield, Mrs. L. H.
Meacham, Miss Kathleen
Mead, Mr. William H.
Meeds, Mrs. William E.
Meeks, Mrs. Martha

Meguire, Mrs. Sarah
Meinken, Mr. and Mrs. W. F.
Meistad, Miss Margaret M.
Mellinger, Miss Louise
Mench, Mr. T. J.
Mench, Mrs. Leah L.
Mendham, Mr. and Mrs. W. H.
Mendham, Mr. and Mrs. W. H., Jr.
Menkel, Mr. and Mrs. T. F.
Menker, Mr. and Mrs. R. L. H., Jr.
Mentel, Mrs. C. E.
Mercer, Mr. and Mrs. Robert T.
Merianos, Mrs. Charles
Dino
Nicholas C.
Merrell, Mr. and Mrs. P. C.
Merrick, Mrs. Carl S.
Metz, Mr. and Mrs. Robert B.
Metzger, Mr. and Mrs. E. M.
Meyer, Mr. and Mrs. C. J.
Meyer, Mrs. Donald W.
Michael, Mr. and Mrs. H. H.
Mr. Frank B.
Michael, Mr. Harry H., Jr.
Miles, Mr. and Mrs. W. H.
Miller, Miss Betty
Miller, Mrs. Burgey E.
Miller, Mr. and Mrs. Charles A.
Miller, Mrs. Dollie D.
Miller, Mrs. F. E.
Miller, Mrs. Frank R.
Miss Helen M.
Miller, Mr. and Mrs. Harry P.
Miller, Miss Hazel M.
Miller, Mr. and Mrs. Hazen H.
Miller, Mr. and Mrs. I. J.
Miller, Mrs. John M.
Miller, Mrs. Joseph B.
Miller, Mrs. Lewis
Miller, Miss Margaret
Miller, Mrs. Marie A.
Miller, Mr. and Mrs. Philip
Betty Jean
Miller, Mr. and Mrs. Richard
Miller, Mr. and Mrs. Russell H.
Miss Yvonne
Millette, Mrs. J. W.
Mills, Mr. and Mrs. H. B.
Donna
Mills, Mrs. J. L.
Mills, Mrs. Lillian
Miner, Mrs. Veo T.
Mitchell, Mrs. C. W.
Miss Laurene
Mitchell, Mr. Collin F., Jr.
Mitchell, Dolores Lou
Mitchell, Mrs. John
Mitchell, Mr. and Mrs. Paul W.
Mittel, Mrs. Henry
Mitterling, Miss Margaret
Moler, Mr. Ned
Moler, Mr. and Mrs. Urban L.
Monroe, Mr. Guy F.
Robert
Monroe, Mr. and Mrs. Howard E.
Moon, Mr. Allen
Moon, Mr. and Mrs. F. C.
Moor, Mr. and Mrs. Luther
Mooradian, Mr. and Mrs. H. S.
Moore, Mr. and Mrs. Cecil L.
Moore, Mr. and Mrs. Charles R.
Moore, Mrs. Clara S.
Moore, Mr. Earl R.
Moore, Mr. and Mrs. Eugene F., Jr.
Moore, Mrs. John D.
Moore, Mr. John T.
Moore, Miss Margaret
Moore, Mr. Nelson A.

Moore, Mr. Richard F.
Moore, Mr. Robert A.
Moran, Mrs. Leland P.
Morgan, Robert
Morris, Miss Betty
Morris, Mrs. Betty
Morris, Mr. Charles A.
Morris, Mr. and Mrs. Ivan
Morris, Mr. Milton E.
Morse, Mr. and Mrs. Kenneth P.
Mote, Mrs. Mary D.
Mueller, Mr. Albert
Mueller, Mr. and Mrs. Carl
  Barbara J.
  Charles
Mulford, Mr. and Mrs. Russell G.
Mumma, Mr. and Mrs. B. W.
Mumma, Mr. and Mrs. Charles A.
Mundy, Miss Frances
Munson, Mr. and Mrs. D. H.
Munson, Mr. and Mrs. Fred
  Erik
  Konrad
Murphy, Charles A.
Murphy, Mrs. Clarence A.
Murphy, Mr. and Mrs. D. A.
Murphy, Mr. and Mrs. Winston
Murray, Dr. Wheeler S.
Myers, Mr. and Mrs. C. Earle
  Nancy
Myers, Floyd C.
Myers, Mr. and Mrs. O. J.
  Miss Jeannette
Myers, Mr. and Mrs. P. B.
Myers, Mr. and Mrs. Richard E.

Nash, Mr. and Mrs. H. W.
Nash, Mrs. Lula B.
Nauman, Mr. George R.
Needham, Mr. Henry
  Miss Kay
  Miss Jane
  Miss Nell
Neff, Janice A.
  Larry G.
Neff, Mr. and Mrs. John R.
  Jacqueline
Neher, Mrs. Harold S.
  Marcia
Nelson, Mrs. Adah R.
Nelson, Mr. and Mrs. Alfred M.
  Ronald D.
Nesbitt, Mr. and Mrs. A. T.
Nesbitt, Mr. and Mrs. Don A.
Nesbitt, Mrs. Jane
Neth, Mr. and Mrs. John H.
  Nancy
Netzley, Mrs. C. E.
Newell, Dr. and Mrs. L. J.
  Joyce
  Lenette L.
Newell, Dr. T. E.
Newell, Mrs. Virginia T.
  Larry
  Tom
Newman, Mrs. W. B.
  Miss Eleanor L.
Newsome, Mrs. H. I.
Newton, Miriam
Nicholas, Mr. Nelson E.
Nichols, Mrs. Wayne E.
Nicodemus, Mrs. C. R.
Niles, Mr. and Mrs. George E.
Nisonger, Mr. and Mrs. Dale C.
  James
  Janice
Niswonger, Mr. and Mrs. William
Noble, Mr. and Mrs. J. N.

Noble, Mr. and Mrs. Milton A.
Danny
David
Larry
Nolting, Miss Alice
Norckauer, Mrs. Heber R.
Nordyke, Mrs. Thelma
Patricia
Paul W.
Shirley
Norris, Mrs. Fred
Norris, Mr. and Mrs. Fred D.
Norris, Mr. and Mrs. R. E.
Noss, Mr. and Mrs. C. S.
Jerry
John D.
Noss, Mr. and Mrs. James F.
Null, Mr. William E.

Oakes, David L.
Oakes, Mrs. Robert
Ohl, Janice
John
Oldham, Mr. Robert
Olsen, Mrs. B. E.
Olson, Mrs. Barbara
Olsson, Mr. and Mrs. John R.
Olt, Mrs. Joseph
Mary Ellen
Olt, Miss Laura
O'Neal, Miss Esther
Orr, Mr. and Mrs. Bernard
Orton, Mrs. C. E.
Osborn, Mr. and Mrs. Carlton M.
Constance
Osborn, Mrs. David
Oseit, Mrs. Max
Osman, Mr. and Mrs. B. L.
Oswald, Jacquelyne
Oswald, Richard G.
Tom G.
Otto, Mrs. C. J.
Otto, Capt. Robert C.
Overholtzer, Mr. and Mrs. A. G.
Overman, Mr. and Mrs. Robert
Owen, Mr. and Mrs. M. V.
Owen, Mr. Robert
Owen, Mr. and Mrs. Robert E.
Owen, Mrs. W. P.
Owens, Mr. and Mrs. Robert L.
Oxley, Mr. and Mrs. Kenneth G.

Paine, Mr. and Mrs. L. M.
Palmer, Mrs. H. E.
Panos, Mrs. John
Pansing, Mr. Joseph
Papenbrock, Mr. and Mrs. Fred C., Jr.
Papenbrock, Mr. and Mrs. Richard
Parente, Mr. Ferman A.
Park, Miss Dorothy
Park, Mrs. Julia E.
Parkin, Dr. and Mrs. George L.
Parlon, Mr. and Mrs. W. L.
Parsons, Miss Elizabeth T.
Parsons, Mr. and Mrs. R. S.
Joan Lee
Parsons, Mr. and Mrs. V. O.
Partlow, Mr. Richard
Patterson, Mr. David R.
Patterson, Mr. Donald J.
Patterson, Miss Hazel
Patterson, Mrs. J. L.
Patterson, Mr. and Mrs. Raymond
Patterson, Mr. and Mrs. Robert
Pattillo, Capt. and Mrs. Leslie
Pavey, Mr. and Mrs. E. M.
Payne, Dr. and Mrs. C. Clarkson

Thomas C.
Payne, Elinor
Payne, Mrs. S. L.
Payton, Dr. H. W.
Pearce, Mr. and Mrs. Harry T.
Nancy
Pearson, Mr. and Mrs. Ralph E.
Peden, Mr. and Mrs. Roy
David
Doris
Peebles, Mrs. E. G.
Peffley, Mr. and Mrs. Raymond D.
Peffley, Mr. Paul
Pelham, Miss Betty C.
Pell, Mr. and Mrs. Harold
Pemberton, Miss Luella
Penfield, Mrs. H. A.
Penn, Mr. and Mrs. C. A.
Heleen
Jo Ann
Penn, Mr. Robert C.
Penn, Mrs. Robert L.
Perkins, Mrs. C. J.
Perkins, Mr. Howard R.
Perkins, Mr. and Mrs. Robert C.
Perley, Mr. and Mrs. A. D.
Peters, Mr. and Mrs. Fred W.
Peterson, Mrs. Carl
Peterson, Mr. and Mrs. Ralph
Peterson, Mr. and Mrs. William E.
Petit, Miss Edith
Miss Lilian
Petty, Miss Miriam
Phillips, Mrs. Bessie
Miss Mabel
Miss Ruthmae
Pickles, Mr. Ervin P.
Pickrel, Mr. and Mrs. D. L.
Mr. Howard H.
Mr. Richard
Pickrel, Mr. James
Pickrel, Mr. and Mrs. W. G.
Mr. William G., Jr.
Pieffer, Mrs. John L.
Pierce, Miss Anne
Miss Ruth
Pierson, Mrs. Minor
Pilcher, Mr. and Mrs. M. E.
Pillichody, Mr. and Mrs. A. J.
Tom
Nancy
Pingel, Miss Alice J.
Pipes, Mrs. Kellie L.
Mr. Cecil L.
Pirsig, Mrs. Clarence O.
Plaskett, Mr. and Mrs. S. B.
Miss Dorothy
Platte, Mrs. W. H.
Plecker, Mrs. G. H.
Plessinger, Mr. and Mrs. Delbert L.
Plummer, Mr. and Mrs. A. E
Theodore E.
Pobst, Janet L.
Poehlmann, Barbara
Pohlman, Mrs. P. J.
George
Miss Margaret
Mr. Philip J., Jr.
Polk, Mrs. Harriet
Polk, Mrs. Winfield M.
Poole, Mrs. James E.
Poore, Mrs. Jeanette
Porter, Mr. and Mrs. James B.
Pounds, Mrs. William
Powell, Mrs. Borden
Jean Ann
Duncan
Powell, Mr. and Mrs. Parker W.

Powell, Mrs. Stanley
Doreen
Powell, Dr. and Mrs. Wilbur S.
Jack W.
Poynter, Mr. and Mrs. James W.
Praeger, Miss Constance J.
Prather, Mr. and Mrs. W. D.
Pratt, Mr. and Mrs. E. L.
Pratt, Mrs. James E.
Price, Jacqueline
Price, Miss Norma J.
Priddy, Mrs. Marie
Probst, Mr. Charles O.
Proos, Mr. and Mrs. Glenn M.
Proud, Mr. and Mrs. C. James
C. James, Jr.
Pruski, Mrs. Charles
Pryor, Mrs. Vernon N.
Purdy, Mr. and Mrs. J. M.
Purkey, Mr. and Mrs. John H.
Purkiser, Mr. and Mrs. P. T.
Puterbuagh, Mr. and Mrs. Harrison
Puterbaugh, Mr. Harrison, Jr.
Putnam, Mr. Greer H.

Quick, Miss Margaret
Quigley, Julia Ann
Quinn, Mrs. Daniel W., III

Rahn, Mr. and Mrs. R. J.
Donald
Rahn, Mr. Robert O.
Rairdon, Mr. and Mrs. H. W.
Ramp, Miss Cecil
Ramsey, Miss Hilda M.
Randall, Mrs. Elwood
Randall, Miss Sara
Randolph, Mr. and Mrs. Earl
Randolph, Mrs. Jack
Randolph, Mr. and Mrs. Robert L.
Rasmussen, Mr. and Mrs. J. H.
Rauch, Mr. and Mrs. Lester C.
Rauch, Mr. and Mrs. William H.
Rausch, Dr. and Mrs. Linus E.
Rawles, Mrs. Edna G.
Rayner, Mrs. Golda
Rayner, Mr. and Mrs. Kenneth R.
Jo Ann
Ream, Mr. Daniel
Reardon, Mrs. E.
Reck, Miss Barbara
Miss Suzanne
Rector, Mr. and Mrs. E. I.
Miss Florence
Miss Marjorie
Redrow, Mr. and Mrs. William G., Jr.
Bernard T.
Reed, Mr. and Mrs. C. Robert, Jr.
Reed, Dr. and Mrs. Ernest C.
Ernest C., Jr.
Miss Ruth E.
Reed, Mr. and Mrs. H. B.
Reed, Mrs. Richard A.
Reed, Mr. and Mrs. Samuel
Joseph
Rees, Mrs. David
Reese, Delores J.
Reese, Mr. and Mrs. W. C.
Reeve, Mr. and Mrs. Claude L.
Reeve, Mrs. Hazel L.
Reeves, Mrs. Vernon E.
Reibold, Mr. E. T.
Reibold, Mr. and Mrs. Frank
Reibold, Mrs. Mary S.
Reich, Mrs. Nathaniel K.
Reichard, Mrs. S. W.
Nancy

Reif, Mrs. Margaret
Reindollar, Mrs. James H., Jr.
Reinheimer, Miss Helen
Reisinger, Mr. John R.
Reist, Mr. and Mrs. R. J.
  Eleanor
  Robert, Jr.
  Kathryn
Reist, Mr. William
Remnant, Miss Alice
Retter, Mr. and Mrs. C. T.
Ressler, Mr. and Mrs. Harvey E.
Reynolds, Mrs. David H.
Reynolds, Mrs. R. C.
Rhoades, Mr. and Mrs. Carl L.
Rhodes, Mr. and Mrs. John
  George
  John
Rice, Mr. and Mrs. Earl M.
Rich, Mr. and Mrs. Harry
Rich, Miss Ruth E.
Richards, Mr. and Mrs. H. R.
Richardson, Miss Clara Lou
Richmond, Mr. and Mrs. J. L.
Richter, Mr. and Mrs. J. Paul
Riddell, Mr. and Mrs. H. N.
  Jean
Riesley, Mr. and Mrs. Raymond P.
Rigdon, Miss Ethel
Rigler, Mrs. James H.
Ring, Miss Esther A.
Ring, Miss Marian
Rittenhouse, Margaret Anne
  Wayne
Ritter, Alberta Jo Ann
Robbins, Miss Eleanor
Robbins, Mr. John
Robbins, Miss Margaret
Robbins, Mr. Robert
Roberts, Mr. and Mrs. Milo B.
Roberts, Mr. and Mrs. Nathan M.
  Jeanne
  Shirley
Roberts, Mrs. Vernon
Robinson, Donald
Robinson, Mrs. John F.
Robinson, Mrs. L. F.
Robison, Mr. and Mrs. Francis W.
Rodgers, Mrs. Frances
Rodgers, James W.
Rogers, Mr. and Mrs. Forest E.
  Judith E.
Roll, Mr. and Mrs. Elmer E.
Rollinson, Mr. and Mrs. Carl L.
Rorick, Mr. and Mrs. F. O.
Rose, Elizabeth J.
Rose, Mary M.
Ross, Barbara
  William D.
Ross, Mr. Marvin
Ross, Mr. and Mrs. Nelson B.
Ross, Mr. and Mrs. Paul G.
Ross, Mrs. Robert L.
Rossell, Mr. Robert E.
Rosser, Mr. and Mrs. Rollin L.
Roth, Mrs. Flora C.
Roth, Mrs. Norman G.
Rouda, Jan L.
Routzong, Dr. and Mrs. H. E.
Rowan, Mrs. Robert D.
Rowland, Mr. and Mrs. George M.
Rowley, Miss Loris
Royal, Miss Marguerite
  Miss Mary Goode
Royston, Mr. and Mrs. D. A.
Royston, Mr. and Mrs. Joseph M.
  Raymond D.
Ruble, Mr. and Mrs. H. E.

Rucker, Mr. and Mrs. H. L.
Rucker, Mr. and Mrs. W. B.
Ruder, Mr. and Mrs. Marvin E.
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Donald B.
Rudolph, Mrs. Paul E.
Runyon, Mr. and Mrs. Ralph E.
Runyan, Mr. Robert
Ruppert, Mrs. Charles F.
Ruprecht, Mr. and Mrs. James M.
Barbara
Marjorie
Russell, Mrs. George T.
Russell, Mrs. Henry
Russell, Mrs. William
Rutherford, Miss Helen E.
Rutherford, Mrs. Robert R., Jr.

Sage, Mrs. C. M.
Sagebiel, Mr. Robert M.
Sager, Mr. and Mrs. G. R.
Marilyn
Salzwedel, Miss Lillie B.
Sammons, Mrs. Charles
Sammons, Mr. and Mrs. Clair
Eleanor
Robert
Sampson, Mrs. I. C.
Miss Irva Jane
Sanders, Doris
Sanders, Mr. and Mrs. Edwin E.
Sanders, Mr. Scott
Sands, Mrs. Florence J.
Savage, Mrs. Pauline
Saylor, Miss Miriam
Sayre, Mr. Robert E.
Scarsdale, Carl
Schaefer, Mr. and Mrs. F. W.
Barbara
Schaeffer, Mrs. A. W.
Schaeffer, Mrs. Charles W.
Schaeffer, Dr. Joseph N.
Schaffer, Mr. and Mrs. Anton
Anton J.
Scheble, Miss Dorothy
Schell, Mr. and Mrs. Fred C.
Schenck, Mr. J. B.
Schenck, Mr. and Mrs. Paul F.
Mr. Richard
Schermerhorn, Mr. and Mrs. Carl W.
Scherz, Mrs. Anne G.
Schliep, Mrs. Robert
Peggy
Schlieper, Mr. and Mrs. Elmer C.
Schlosser, Mrs. John
Schmidt, Mrs. Anna
Schmidt, Mr. Edward
Patricia
Mr. Ronald F.
Schmidt, Mrs. R. A.
Mary Kay
Schmidt, Mr. and Mrs. R. Keith
Schnabel, Mr. Harry H.
Harry H., Jr.
Schneider, Patricia
Schneider, Mr. Paul L.
Paul L., Jr.
Schneider, Mrs. Robert D.
Schneider, Mr. and Mrs. W. J.
Schneider, Mr. William M.
Schoen, Mrs. Earl B.
Scholes, Mr. and Mrs. Clifford
Scholey, Mr. and Mrs. H. E.
Thomas
Scholl, Miss Evelyn
Schroeder, Miss Anna E.
Schulte, Mrs. Ruth B.

Schulz, Mr. and Mrs. Earl V.
Schutzler, Mr. and Mrs. Raymond
Schwab, Mr. Robert L.
Schwind, Mr. and Mrs. William J.
Miss Ida R.
Schwinn, Mr. and Mrs. John W.
Mr. James R.
Scott, Mr. and Mrs. Harry
Harold
Lois R.
Scott, Mrs. LeRoy
Sears, Mr. and Mrs. Wesley D.
Sebold, Russell
See, Mrs. Harry
Seelig, Mr. and Mrs. F. O.
Elinore
Seibert, Mr. and Mrs. H. M.
Sellars, Betty Jane
Janice Arlene
Sellers, Mr. and Mrs. H. L.
Selz, Mrs. E. A.
Selz, Mr. and Mrs. E. A., Jr.
Selz, Mr. and Mrs. Louis M.
Sessions, Mrs. Myrtle
Seward, Mrs. H. B.
Mr. Harold B.
Shaeffer, Miss Dorotha E.
Sharp, Mr. and Mrs. C. W.
Sharp, Mr. and Mrs. Raymond A.
Sharp, Mr. and Mrs. Donald M.
Shartzer, Mr. and Mrs. G. H.
Shartzer, Mr. and Mrs. Whitney
Shaw, Mr. and Mrs. Glenn
Shaw, Mr. L. Burkett
Shaw, Mrs. Robert E.
Shaw, Mrs. Ruth H.
Shaw, Mr. Walter D.
Shea, Mrs. William H.
Sheehe, Mr. and Mrs. M. E.
Sheer, Mr. and Mrs. George E.
Georgette
Shelby, Mr. and Mrs. Rollow B.
Sheldon, Mr. and Mrs. R. Stanley
Richard S., Jr.
Shell, Miss Frances
Shellhouse, Miss Daisy A.
Miss Nellie
Shepard, Mr. and Mrs. M. B.
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John C.
Mary Ann
Sherman, Mr. Howard C.
Sherman, Mr. W. T.
Sherwood, Mrs. J. G.
Shiplett, Mr. and Mrs. Charles H.
Carol
Shipley, Mr. Otto M.
Shively, Dr. and Mrs. F. L.
Mr. Franklin
Shively, Mr. Kenneth O.
Shiverdecker, Miss Edith
Shiverdecker, Mr. and Mrs. Guy
Shoee, Miss Stella
Shough, Miss Elizabeth
Shroyer, Dr. and Mrs. F. I.
Franklin
Shultheis, Mrs. Clarence D.
Shultz, Mr. and Mrs. Ralph C.
Shumaker, Mrs. Paul W.
Shupe, Miss Marjorie
Siebenthaler, Mr. and Mrs. John
Siegler, Mr. and Mrs. A. C.
Frances
Siferd, Miss Dorothy Lou
Sims, Mr. and Mrs. H. W.
Sisson, Mr. and Mrs. Kenneth O.
Skinner, Mrs. Anne M.
Skinner, Mrs. Kenneth

Skinner, Mr. and Mrs. Robert K.
Slagle, Mrs. C. M.
Slavan, Mr. and Mrs. Howard
Slavin, Levi
Sleeth, Mrs. Glenn D.
Miss Marion
Miss Majorie
Thomas
Slenker, Mrs. Esther L.
Norman F.
Slutz, Mr. Donald
Slutz, Dr. Frank D.
Slutz, Mr. and Mrs. R. Leland
Smart, Mr. and Mrs. R. M.
Sylvia L.
Smith, Mrs. A. E.
Smith, Dr. and Mrs. C. S.
Luther
Webster B.
Miss Gennett
Smith, Mr. and Mrs. Carlton W.
Smith, Mrs. Charles
Smith, Mr. and Mrs. Charles E.
Beverly
Charles
Smith, Mrs. Emma R.
Smith, Mrs. Florence M.
Smith, George
Smith, Mr. and Mrs. Glenn R.
Smith, Mr. H. Needham
Smith, Mr. and Mrs. Harold L.
Smith, Mr. and Mrs. Harold R.
Smith, Mr. and Mrs. Harry B.
Donald B.
Smith, Mr. and Mrs. Howard H.
Marlin B.
Smith, Mr. and Mrs. John A.
Smith, Mrs. Kathleen
Smith, Mrs. Kenneth E.
Smith, Mrs. Kenneth G.
Smith, Mr. and Mrs. Leslie L., Jr.
Smith, Mr. and Mrs. Lloyd E.
James M.
Robert L.
William K.
Smith, Miss Miriam E.
Smith, Mr. Morton E.
Smith, Mr. and Mrs. Raymond
Smith, Miss Sarah E.
Smith, Dr. and Mrs. T. J.
Smith, Mr. and Mrs. Vernon W.
Smith, Mrs. W. F.
Smith, Mrs. W. L.
William F.
Smythe, Mrs. John J.
Snaufer, Mr. and Mrs. J. M.
Betty Ann
Snow, Dr. and Mrs. Henry
Snow, Mr. Marvin E.
Snyder, Mr. and Mrs. S. P.
Mr. Sherwood P., Jr.
Mr. Stuart D.
Snyder, Mrs. William A., Jr.
Somers, Mr. and Mrs. F. R.
Sommers, Mrs. Frederic D.
Soper, Mr. Neil C.
Sorah, Mrs. Vincent B.
Sorenson, Miss Dora J.
Sotherland, Mrs. W. T.
Southwell, Mr. and Mrs. H. G.
Spangenberger, Henry
John
Sparks, Mr. and Mrs. Frank
Sparks, Mr. Kenneth C.
Sparrow, Mrs. T. V.
Speake, Mr. and Mrs. A. C.
Specht, Mrs. Joyce
Spencer, Mrs. Roy E.

Spires, Mr. and Mrs. K. E.
Krell E., Jr.
Sprigg, Mr. and Mrs. William C.
Spring, Mr. and Mrs. J. C.
Mr. Ralph
Sproul, Mr. and Mrs. Don E.
Stacy, Mrs. W. H.
Stahl, Miss Florence
Stairs, Mrs. Eldon D.
Stalter, Mr. and Mrs. C. C.
Richard A.
Standish, Mrs. S. H., Jr.
Stanley, Mrs. Thomas
Starick, Mr. and Mrs. Herbert
Stark, Mr. and Mrs. C. E.
Starr, Miss Suzanne
Staton, Mr. and Mrs. Warren L.
Staudt, Mr. and Mrs. George L.
Staunton, Mrs. C. B.
Stauter, Mrs. Willis
Mr. Robert
Stayman, Mrs. J. T.
Steenrod, Joyce
Stein, Mr. and Mrs. F. W.
Miss Jean M.
Sue Ann
Steiner, Mr. and Mrs. Merle A.
Steinman, Mrs. L. H.
Stephens, Mrs. Horace L.
Stephens, Dr. and Mrs. W. B.
Stevens, Mr. and Mrs. Edward F.
Stevens, Mr. and Mrs. William E.
Stevison, Mr. and Mrs. O. M.
Stewart, Don
Stewart, Mr. and Mrs. Homer J.
Stewart, Mr. and Mrs. J. F.
Mr. William F.
Stewart, Mr. and Mrs. Richard B.
Stewart, Mr. and Mrs. W. B.
Stickelman, Mr. Claude K.
Stiene, Mr. Ernest
Stiles, Dr. and Mrs. Dwight
Stiles, Mr. and Mrs. J. O.
Mr. Donald
Stikkers, Mr. and Mrs. T. C.
Stillwagon, Mr. and Mrs. George
B., Jr.
George B., III
Stines, Mr. and Mrs. Charles E.
Suzanne
Stitt, Mr. and Mrs. T. B.
Thomas A.
Stoaks, Miss Alma V.
Stockstill, Mr. and Mrs. F. M.
Leigh H.
Stockstill, Mrs. William E.
Stockstill, Mr. William L.
Stoltz, Mrs. Rhuella
Stolz, Miss Catherine
Stolzenbach, Mrs. Charles D.
Stone, Mrs. Milton
Stoner, Mrs. Ralph W.
Stong, Mrs. Thomas W.
Storer, Mr. and Mrs. Everett A.
Stormont, Mr. Roger V.
Stottlemyer, Ann
Stover, Mrs. Leroy
Strader, Mrs. Laura
Strader, Miss Mabel E.
Strain, Mr. and Mrs. Charles R., Jr.
Stratton, Mr. and Mrs. R. W.
Richard
Strawsburg, Mr. and Mrs. H. B.
J. Richard
Robert S.
Strayer, Miss Ruth
Stryker, Mrs. Sherman
Stuart, Mrs. Henry H.

Miss Elizabeth W.
Stubbs, Mr. and Mrs. Harold T.
Sturgill, Miss Ruth
Suffron, Mrs. B. F.
Ben F., Jr.
Sullivan, Mrs. Charles L., Jr.
Sullivan, Marilyn
Sullivan, Mr. and Mrs. Walter
Sullivan, Miss Margaret J.
Sultzbach, Mr. and Mrs. Paul L.
Surmann, Mrs. John
Miss Jeanne
Sutermeister, Mr. and Mrs. L. A.
Robert L.
Sutton, Mrs. Daisy
Sutton, Mrs. John L.
Swaim, Mr. and Mrs. E. H.
Swank, Mr. and Mrs. Wilbert A.
Swanton, Miss Martha J.
Swarr, Mr. and Mrs. S. F.
Swartz, Mr. and Mrs. Eugene
Swartzbaugh, Miss Carolyn M.
Sykes, Mr. and Mrs. Robert F.

Talbot, Mr. and Mrs. S. H.
Jane Ann
S. Tom
Talkington, Mrs. Arthur D.
Talos, Mr. and Mrs. E. A.
Tatlock, Mr. and Mrs. M. W.
Tatman, Mr. and Mrs. Ford
Taylor, Miss Bertha L.
Taylor, Mrs. F. G.
Taylor, Mrs. Russeline M.
Taylor, Miss Sara H.
Taylor, Mr. and Mrs. Wayne E.
Teague, Mr. and Mrs. Russell
James R.
Techmeyer, Fred C., Jr.
Terry, Mr. and Mrs. C. E.
Terry, Mr. and Mrs. H. B.
Thalheimer, Mrs. J. J.
Tharp, Mrs. Eva
Thayer, Mr. and Mrs. F. E.
Thiele, Mr. and Mrs. Carl
Thiele, Mrs. Irvin B.
Thiele, Mr. and Mrs. John A.
Tholstrup, Mr. and Mrs. Henry
Thomas, Mr. and Mrs. Calvert
Thomas, Judge Don R.
Thomas, Mr. Richard J.
Thomas, Mr. and Mrs. Wilbur
Thompson, Mrs. Ada M.
Thompson, Mr. Cecil R.
Thompson, Mr. and Mrs. George W.
Thompson, Mr. and Mrs. John W.
Thompson, Miss Aileen
Thompson, Mr. William, Jr.
Thomson, Mrs. W. E.
Thorne, Mrs. Harry
Thorne, Mrs. W. M.
Thrasher, Mr. and Mrs. C. E.
Throp, Miss Fay
Tibbals, Rosanne
Tice, Mr. and Mrs. A. L.
Tiefert, Mrs. Ella
Timmons, Mr. and Mrs. Forrest
Tippy, Miss Suzanne
Tisor, Mr. and Mrs. Hubert R.
Titsch, Mrs. Frederick E., Jr.
Tittle, Miss Gladys
Todd, Mrs. W. R.
James H.
Judith Ann
Tolles, Mrs. Walter, III
Tollinger, Mr. and Mrs. Harry
Tompkins, Mr. and Mrs. Chester C.
Barbara

Betty
Townsend, Mr. and Mrs. Paul S.
Tracy, Mr. Leonard W.
Trainer, Mrs. Elizabeth
Treat, Mr. and Mrs. Elwyn L.
Treue, Mr. and Mrs. Robert C.
Trigg, Mr. and Mrs. C. S.
Michael N.
Trigg, Mr. and Mrs. Harry C.
Trigg, Mr. and Mrs. Harry W.
Trimble, Miss Nettie
Trimmer, Mrs. Frances C.
Tritt, Mr. Gilbert
Trout, Mrs. Clayton
Truax, Mr. and Mrs. H. A.
Harold A., Jr.
Trudell, Mr. and Mrs. Paul
Truesdell, Mrs. Gladys N.
Turner, Mr. H. Carl
Turner, Mrs. Madge F.
Tussing, Mr. and Mrs. R. L.
Tuverson, Mrs. James D.
Tyler, Nancy

Ullery, Mrs. R. D.
Ullrich, Mrs. Gertrude
Catherine
Edward L., Jr.
Ulrich, Mr. and Mrs. Ralph K.
Janet Lou
Lloyd
Umbenhauer, Celia
Unger, Mrs. R. J.
Miss Elizabeth Jane
Urton, Mr. and Mrs. O. G.
Usleman, Mr. and Mrs. M. S.
Roland

Valentine, Mrs. Robert
Cynthy L.
Van Ausdal, Mr. and Mrs. Gerald
Vandeman, Mr. and Mrs. C. L.
Philip R.
Van Horn, Mrs. E. L.
Van Tilburg, Mrs. Katherine
Vassamillet, Mr. Lawrence F.
Vaughan, Mrs. J. G.
Vehorn, Mrs. Walter
Via, Mr. and Mrs. William R.
Vieth, Mrs. Harry P.
Warren K.
Vlaskamp, Mr. and Mrs. F. J.
Marilyn
Patricia
Von Derau, Mr. and Mrs. Ralph C.
Vore, Mr. and Mrs. Charles E.
Vore, Mr. G. E.
Mr. Ned E.

Wagner, Mr. and Mrs. Carl
Wagner, Mrs. Charles E.
Wagner, Mrs. G. L.
Wagner, Mrs. Nevin
Wagner, Richard H.
Wagner, Mr. and Mrs. Walter H.
Waites, Mr. and Mrs. Charles I.
Walker, Mrs. J. C.
Jane
Julia A.
Margaret
Nancy E.
Walker, John
Judith J.
Sally Ann
Walkup, Mr. Charles D.
Walkup, Mr. and Mrs. David A.
Wall, Mr. and Mrs. James R.

Wallace, Mr. and Mrs. C. R.
Joanne
Wallace, Mr. and Mrs. George N.
Wallace, Mr. and Mrs. John
Wallingsford, Mr. and Mrs. D. N.
John
Patricia
Sharon
Walters, Mrs. Albert J.
Walton, Mrs. Joseph
James F.
Wampler, Mr. and Mrs. H. W., Sr.
Ralph M.
Miss Ruby Mae
Wampler, Mr. and Mrs. Harold, Jr.
Wampler, Mr. and Mrs. Jack K.
Warburton, Mr. and Mrs. H. E.
Ward, Mr. and Mrs. Dean S.
Ward, Mrs. Earl M.
Ward, Mrs. John T.
Ward, Norma J.
Warner, Mr. and Mrs. D. T.
Warner, Mr. Dan T., Jr.
Warner, Mr. Richard E.
Warner, Mr. and Mrs. W. R.
Warren, Mr. and Mrs. Denver L.
Warren, Mr. and Mrs. W. E.
Washington, Lt. Col. Dudley S.
Waters, Mr. and Mrs. Z. G.
Watson, Miss Margaret
Watson, Mr. Warren W.
Watt, Mr. and Mrs. Frank E.
Watts, Mr. and Mrs. Hadley E.
Waugh, Mr. and Mrs. Dale
Weaghan, Mrs. Mary
Weaver, Mr. and Mrs. C. E.
Weaver, Mrs. Carma
Fred J.
Miss Mildred
Weaver, Mr. Harold
Weber, Miss Freda I.
Webster, Mr. Robert W.
Wedding, Miss Mary
Weddle, Miss Jane
Weekley, Mr. Eugene
Weekley, Mr. and Mrs. T. S.
Mr. Ted S.
Weeks, Mrs. Frances K.
Miss Grace L.
Weeks, Mr. and Mrs. Harold J.
Weeks, Mr. John G.
Weigley, Mrs. John
Weiher, Mr. and Mrs. William H.
John A.
Weissbach, Mr. and Mrs. William J.
Wells, Miss Mary L.
Wenger, Miss Helen C.
Wenger, Miss Jane
Werner, Mr. Stewart H.
Wertz, Mr. and Mrs. W. F.
West, Mrs. H. R.
West, Miss Leona
Wetherill, Mr. and Mrs. Cyril P.
Wettig, Mr. and Mrs. B. A.
Wharmby, Mr. and Mrs. James
Wharton, Geraldine F.
Wheeler, Mr. and Mrs. Bernard
Don
Wheeler, Mrs. C. S.
Wheeler, Mrs. Elinor
Wheeler, Mr. and Mrs. Robert G.
Whisler, Mr. and Mrs. Rolland F.
Kenneth W.
Marilyn
Thomas
Whistler, Mr. and Mrs. T. G.
Mr. Harold L.
Whitaker, Mr. and Mrs. Clarke E.

White, Mr. and Mrs. Felix G.
Ronald
White, Mrs. Harriet
Hugh
White, Mr. and Mrs. I. O.
Dorothy A.
White, Mr. and Mrs. Thomas A.
Whiteside, Mr. and Mrs. J. W.
Whitford, Mr. Dale H.
Whittaker, Miss Isabelle
Whitworth, Mr. and Mrs. E. G.
Whyte, Mr. and Mrs. J. A.
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Wick, Mr. and Mrs. Lawrence B.
Wieland, Mr. Daniel J.
Wiens, Mr. and Mrs. E. C.
Wiesner, Mr. and Mrs. D. Phil
Wilcox, Mrs. Richard C.
Wildasin, Mrs. L. R.
Wilder, Jan
Wiles, Mr. Hal N.
Wiley, Miss Alice
Wilhelm, Mrs. F. J.
Sturgill
Williams, Miss Betty Lou M.
Williams, Mr. and Mrs. DeAlt E., Jr.
Williams, Mr. and Mrs. F. E.
Williams, Mr. and Mrs. Fred P.
Williams, Mrs. George H.
Williams, Mr. and Mrs. H. M.
Mr. Frank H.
Mr. Ned B.
Williams, Mr. Harold
Williams, Mr. and Mrs. R. B.
Mr. Richard W.
Williams, Mr. and Mrs. Raymond
Williams, Mrs. Thomas W.
Charlotte A.
Thomas A.
Williams, Mrs. Thomas P.
Williamson, Mr. and Mrs. A. D.
Miss Nancy
Willis, Mr. and Mrs. Paul B.
Willoughby, Dr. Edward O.
Wilmore, Mr. and Mrs. H. H.
Miss Kathryn L.
Wilson, Mrs. Ansel H.
Wilson, Mr. and Mrs. Charles
Wilson, Mr. and Mrs. Charles W.
Wilson, Mr. and Mrs. Howard
Joyce
Roger E.
Wilson, Mr. J. Edwin
Wilson, Dr. and Mrs. James L., Jr.
Wilson, Mrs. James M.
Wilson, Mr. and Mrs. James W.
Wilson, Mr. John A.
Wilson, Mr. and Mrs. R. B.
Wilson, Miss Rose E.
Wilson, Mr. and Mrs. Thomas L.
Winkel, Mrs. Albert, Jr.
Wise, Mrs. Earl
Witte, Mr. and Mrs. Earl
Witwer, Mr. Bruce D.
Witwer, Mr. J. G.
Miss Nellie
Witwer, Mr. and Mrs. Norman G.
Witwer, Mr. Stanford B.
Wolf, Mr. and Mrs. Richard R.
Wolfe, Miss Dorothy V.
Wolfe, Mrs. Earl T.
E. Ted
Wolfe, Mrs. J. T.
Wolfe, Mrs. Ralph S.
Wolfe, Mr. Robert E.
Wolfe, Mr. and Mrs. Stephen J.
Wolters, Mrs. Jack J.
Wonderly, Mr. Frank G.

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Wood, Mr. and Mrs. Pierce D.
Wood, Mr. and Mrs. Robert H.
Woodall, Lt. and Mrs. Stan W.
Woodard, Mrs. Harold
Woodward, Mr. and Mrs. Albert L.
Carol
Woodward, Mrs. Forrest M.
Wayne B.
Woodward, Mr. and Mrs. Rothwell
Woodworth, Mr. and Mrs. C. E.
James R.
Woodyard, Mr. and Mrs. E. R.
William
Wooley, Mrs. Otis T.
Woolley, Mr. and Mrs. R. E.
Word, Mrs. Margaret V.
Worley, Mrs. Helen W.
Worsham, Mr. and Mrs. Herman
Worst, Mr. and Mrs. R. J.
Wortman, Mr. and Mrs. D. E.
Wright, Mr. and Mrs. Earl C.
Wright, Mrs. Elsie
Jean Ann
Wright, Mr. and Mrs. H. D.
Harry
Wright, Miss Joan
Wright, Mr. and Mrs. Karl C.
Wright, Mr. and Mrs. L. A.
Wright, Miss Martha S.
Wright, Mr. and Mrs. Robert C.
Wright, Miss Ruth
Wuertz, Mr. and Mrs. Harry E.
Wurtz, Mr. and Mrs. C. H.
Wyatt, Georgia L.

Yancey, Barbara
Yarger, Mrs. Richard D.
Yarger, Mr. and Mrs. William P.
Yates, Miss Jean
Yeakle, Mr. and Mrs. John O.
Diana
Yelton, Carey M., Jr.
Yocum, Miss Mildred
Yonts, Mrs. James W., Jr.
York, Mrs. C. H.
York, Mr. and Mrs. E. V.
York, Mr. and Mrs. E. Vance, Jr.
York, Miss Marieda R.
Younce, Mr. and Mrs. C. W.
Betty
Young, Mr. and Mrs. Don W.
Young, Mr. and Mrs. G. H.
Gene
Young, Mr. and Mrs. L. T.
Robert
Vinton C.
Young, Mr. Lauritz W.
Young, Mr. Lawrence E.
Young, Miss Phyllis
Young, Mr. and Mrs. William C.
Youngman, Mrs. F. K.

Zehring, Mrs. Fred
Mr. Llewellyn
Zehring, Mr. W. O.
Zeigler, Mr. and Mrs. Charles F.
Ziegler, Mr. Harvey W.
Ziegler, Mrs. Thomas W.
Zile, Mrs. William
Zimmer, Mr. and Mrs. Jacob, Jr.
Zimmerman, Mr. Carl E.
Zimmerman, Mr. and Mrs. E. H.
Zimmerman, Mrs. H. R.
Zimmerman, Mr. and Mrs. R. F.
Zipf, Dr. and Mrs. Robert E.
Zoller, Mr. and Mrs. George A.